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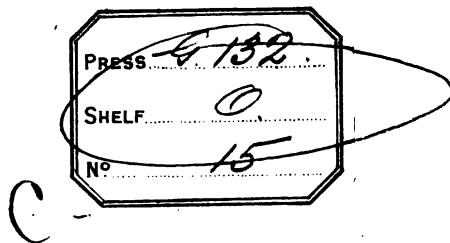
U. S. GEOLOGICAL SURVEY OF THE TERRITORIES
F. V. HAYDEN IN CHARGE

VII

ETHNOGRAPHY AND PHILOLOGY
OF
THE HIDATSA INDIANS

MATTHEWS

1877



Per 18894 d. 74

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DEPARTMENT OF THE INTERIOR.
UNITED STATES GEOLOGICAL AND GEOGRAPHICAL SURVEY.
F. V. HAYDEN, U. S. GEOLOGIST-IN-CHARGE.

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ETHNOGRAPHY AND PHILOLOGY

OF THE

HIDATSA INDIANS.

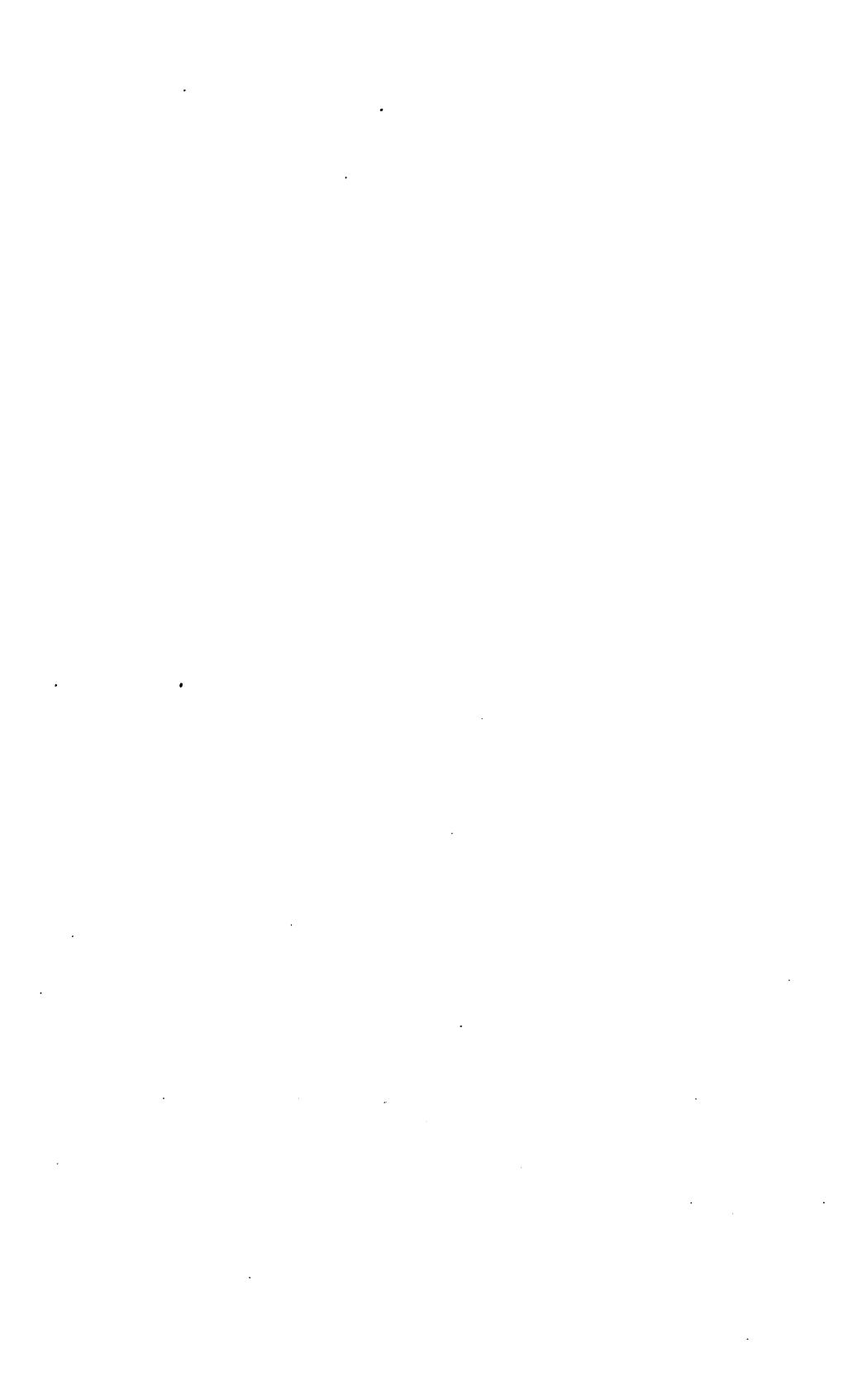
BY

WASHINGTON MATTHEWS,
ASSISTANT SURGEON UNITED STATES ARMY.



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PREFATORY NOTE.

UNITED STATES GEOLOGICAL AND GEOGRAPHICAL SURVEY OF THE TERRITORIES,

Washington, D. C., June 10, 1877.

During the year 1854, while engaged in exploring the then almost unknown country along the Upper Missouri and its tributaries, the writer of this note commenced the work of collecting vocabularies of the languages and other ethnological data respecting the Indians of the Northwest. He continued this work at intervals during a period of about six years, and the materials thus accumulated were finally published in 1862 in the "Transactions" of the American Philosophical Society of Philadelphia, under the title of "Contributions to the Ethnography and Philology of the Indian Tribes of the Missouri Valley". A brief sketch of the Hidatsa Indians, and an incomplete vocabulary of their language, was included in that work.

The author of the present volume, Dr. Washington Matthews, assistant surgeon United States Army, spent some years among these Indians while stationed at a military post in performance of his official duties as a medical officer of the Army. During this period he paid great attention to the same subject, observing the manners, customs, and other characteristics of these Indians, and making a close and careful study of their language. In this way were secured the materials upon which, elaborated with the utmost care and with conspicuous ability, the present important memoir is based.

Dr. Matthews's earlier studies of the subject resulted in a Hidatsa-English and English-Hidatsa vocabulary, prefaced by an essay on the grammatical structure of the language. A small edition (100 copies) was printed by Mr. J. G. Shea as one of his series of American Linguistics. At the request of the writer,—who earnestly desired to push to completion the work he had long since undertaken, but was compelled by pressure of other engagements to suspend,—Dr. Matthews spent much time in entirely remodeling and greatly enlarging the scope of his paper, to include the ethnography as well as the philology of the tribe. His final result is herewith presented.

Besides revising and adding much new matter to the vocabularies, Dr. Matthews has here made those other important additions, without which the article could hardly have been considered monographic. The whole of the "ethnography" and "philology" are new. The manner in which the work has been accomplished reflects great credit upon the author and upon the Medical corps of the Army, whose capacity for scientific work Dr. Matthews honorably illustrates in his own person. Of the value of the work as a contribution to American Ethnology, little need

be said; I regard it as the most important memoir on our aboriginal Indian languages which has appeared since the Dakota grammar and dictionary, by Rev. S. R. Riggs, was published by the Smithsonian Institution.

It was originally intended to publish this treatise as a portion of a general work on Indian ethnography now in course of preparation by the undersigned. The delay in its appearance which such course would entail, and the great merit of the work here accomplished, render it desirable, in justice both to the author and to the subject, that it should appear as a separate publication.

As circumstances rendered it impossible for the author to attend personally to the work during its passage through the press, the duty of superintending its publication devolved upon Dr. Elliott Coues, U. S. A., to whom the thanks of the Survey are due for the careful manner in which he has accomplished the task.

F. V. HAYDEN,
United States Geologist.

TABLE OF CONTENTS.

ETHNOGRAPHY.

PART I.

	Page.
VILLAGE AT FORT BERTHOLD	1
Location	1
Dwellings	1
Drying frames	8
Caches	8
Cemetery; burial	9
Places of worship	9
Fortifications	10
Farms and farming	11
Inhabitants of the village	12
Amahami	15
Population	16
Conversation	17
Arts	18
Food, etc	23
Inter-tribal trade	27
Intercourse with whites	28

PART II.

THE HIDATSA TRIBE	33
Names of the tribe	33
History	36
Character	40
Appearance	42
Ceremonies	45
Mythology and superstitions	47
Marriage, etc	52
Names	54
Relationship	55
Hunting	57
Warfare	60
Stories	62
Divisions of time	70

PHILOLOGY.

Classification of the Hidatsa language	75
Relations of Dakota to Hidatsa	75
Relations of Crow to Hidatsa	77
Some difficulties in the study of the Hidatsa	80
Sonant character	84

	Page.
HIDATSA GRAMMAR:	
LETTERS	89
Essential letters	89
Non-essential letters	90
Remarks	90
SYLLABLES	91
WORDS	92
<i>Nouns</i>	92
Primitive nouns	92
Derivative nouns	93
Diminutives	95
Compound nouns	95
Properties of nouns	95
Proper nouns	97
Syntax of nouns	98
<i>Pronouns</i>	98
Personal pronouns	98
Relative pronouns	101
Interrogative pronouns	101
Demonstrative pronouns	101
Syntax of pronouns	100
<i>Verbs</i>	102
Verbal roots	103
Prefixes and suffixes	103
Properties of verbs	106
Conjugation of verbs	108
Unconjugated verbs	115
Irregular and defective verbs	115
Compound verbs	116
Syntax of verbs	116
<i>Adjectives</i>	116
Numerals	116
Syntax of adjectives	118
<i>Adverbs</i>	119
<i>Prepositions</i>	120
<i>Conjunctions</i>	121
<i>Interjections</i>	121
HIDATSA DICTIONARY	125
LOCAL NAMES	210
ENGLISH-HIDATSA VOCABULARY	215

ETHNOGRAPHY.



ETHNOGRAPHY.

PART I.

THE VILLAGE AT FORT BERTHOLD, AND ITS INHABITANTS.

§ 1.—The Hidatsa, Minnetaree, or Grosventre Indians, are one of the three tribes which at present inhabit the permanent village at Fort Berthold, Dakota Territory, and hunt on the waters of the Upper Missouri and Yellowstone Rivers, in Northwestern Dakota and Eastern Montana.

The history of this tribe is so intimately connected with that of the politically-allied tribes of the Aricarees and Mandans that we cannot well give an account of one without making some mention of the others. In this first part of the Ethnography, all the tribes are included.

§ 2. LOCATION.—An arid prairie-terrace, some four miles wide, stretching southward to the Missouri from the base of bluffs which form the edge of a higher plain, becomes gradually narrower as it approaches the river, and terminates in a steep bluff of soft rock and lignite which overhangs the river. On the southern extremity of this terrace, near the brow of the bluff, stand the Indian village, and what remains, since a recent fire, of the old trading-post of Fort Berthold. This is on the left bank of the Missouri, in latitude $47^{\circ} 34'$ north, and longitude $101^{\circ} 48'$ west, nearly. About five years ago, a large reservation was declared for them in Dakota and Montana, along the Missouri and Yellowstone Rivers. Fort Berthold is in the northeast corner of this reservation.

§ 3. DWELLINGS.—The village consists of a number of

houses* built very closely together, without any attempt at regularity of position. The doors face in every possible direction; and there is great uniformity in the appearance of the lodges; so it is a very difficult matter to find one's way among them.

Old-style lodges.—Most of the houses of the village were in 1865 peculiar, large, earth-covered lodges, such as were built by various tribes of Indians of the plains, in the valley of the Missouri, and so often, with varying accuracy, described by travelers.† Each one of these lodges consists of a wooden frame, covered with willows, hay, and earth. A hole in the top, which lets in the light and lets out the smoke, and a doorway on one side, are the only apertures in the building. The door is made of raw-hide stretched on a frame, or of puncheons, and it is protected by a narrow shed or entry from six to ten feet long. Over the smoke-holes of many of the lodges are placed frames of wicker-work, on which skins are spread to the windward in stormy weather to keep the lodges from getting smoky. Sometimes bull-boats are used for this purpose. On the site of a proposed lodge, they often dig down a foot or more, in order to find earth compact enough to form a good floor; so, in some lodges, the floors are lower than the general surface of the ground on which the village stands. The floor is of earth,

* In the fall of 1872, Dr. C. E. McChesney, then physician at the Berthold agency, counted, with great care, the buildings in the village, and, in a letter, gave me the following results:—

Old-style (round) lodges of Rees	43
Log-cabins of Rees	28
	—
Total number of houses of Rees	71
	—
Old-style lodges of Grosventres and Mandans	35
Log-cabins of Grosventres and Mandans	69
	—
Total number of houses of Grosventres and Mandans	104
	—
Total of houses in village	175

He remarks:—"I could not separate the Grosventres from the Mandans, owing to the stupidity of the interpreter. If anything, this number is under, certainly not over; but it does not vary more than ten."—Some five or six houses, occupied by white men with Indian families, were probably not included in this enumeration.

† Lewis and Clarke, pp. 73, 78.—Gass, pp. 72, 73.—Maximilian, p. 343.—De Smet, pp. 76-77, and others.—Compare with descriptions of Kanzas, Omaha, and Pawnee lodges in *Long's expedition*, pp. 120, 200, 436.

and has in its center a circular depression, for a fire-place, about a foot deep, and three or four feet wide, with an edging of flat rocks. These dwellings, being from thirty to forty feet in diameter, from ten to fifteen feet high in the center, and from five to seven feet high at the eaves, are quite commodious. The labor of constructing them is performed mostly by the women; but, in lifting and setting the heavier beams, the men assist. If, with the aid of steel axes obtained from the whites, the task of building such a house is no easy one at this day, how difficult it must have been a century ago, when the stone ax was their best implement, and when the larger logs had to be burned through in order that pieces of suitable length might be obtained!

The frame of a lodge is thus made:—A number of stout posts, from ten to fifteen, according to the size of the lodge, and rising to the height of about five feet above the surface of the earth, are set about ten feet apart in a circle. On the tops of these posts, solid beams are laid, extending from one to another. Then, toward the center of the lodge, four more posts are erected, of much greater diameter than the outer posts, and rising to the height of ten or more feet above the ground. These four posts stand in the corners of a square of about fifteen feet, and their tops are connected with four heavy logs or beams laid horizontally. From the four central beams to the smaller external beams, long poles, as rafters, are stretched at an angle of about 30° with the horizon; and from the outer beams to the earth a number of shorter poles are laid at an angle of about 45° . Finally, a number of saplings or rails are laid horizontally to cover the space between the four central beams, leaving only a hole for the combined skylight and chimney. This frame is then covered with willows, hay, and earth, as before mentioned; the covering being of equal depth over all parts of the frame. Earlier writers speak of the supporting-posts of the lodge as being forked. Nowadays, they seldom take the trouble to obtain forked sticks for this purpose.

From the above description, it will be seen that the outline of a vertical section, or of the elevation of such a lodge, is necessarily an irregular hexagon, while that of its ground-plan is

polygonal, the angles being equal in number to the shorter uprights. Prince Maximilian's artist usually sketches the lodge very correctly; but Mr. Catlin invariably gives an incorrect representation of its exterior. Wherever he depicts a Mandan, Arickaree, or Minnetaree lodge, he makes it appear as an almost exact hemisphere, and always omits the entry. It would seem that, in filling in his sketches, he adopted the hemisphere as a convenient symbol for a lodge. The authors referred to by name in the foot-note on page — speak of the entry or passage.*

A partition of puncheons, poles, or hurdles is often raised between the fire-place and the door, particularly in cold weather, to shelter the group around the fire-place when the door is opened. Mats, hurdles, hair-pillows, and buffalo-robés laid on the ground constitute the seats. Curtained bedsteads are arranged around the circumference of the lodge, between the shorter uprights. Arms, implements, household-utensils, medicine-bags, etc., are hung from pegs on the various supporting-posts of the lodge. A wooden mortar, wherein corn and meat are pounded, is set in the earthen floor. The space between the outer row of supporting-posts and the outer wall is called 'atuti', or *bottom of the lodge*, and in it stored bull-boats, skin-lodges, and various other articles; here, too, we usually find the sudatory. Valuable horses are often housed at night in these lodges, in a pen near the door; but the residents of the log-houses, to be described hereafter, keep horses in separate sheds outside.

Log-houses.—Every winter, until 1866, the Indians left their permanent village, and, moving some distance up the Missouri Valley, built temporary quarters, usually in the center of heavy forests and in the neighborhood of buffalo. The chief objects of this movement were that they might have fuel convenient, and not exhaust the supply of wood in the neighborhood of the permanent village. It was also advisable that, during a portion of the year at least, they should not harass the game near home. The houses of the winter-villages resem-

* Perhaps it would be well to illustrate this with a copy of plate 47, vol. 1, of Catlin, and a copy of the figure on p. 343 of Maximilian.

bled much the log-cabins of our own western pioneers. They were neatly built, very warm, had regular fire-places and chimneys built of sticks and mud, and square holes in the roofs for the admission of light. Ten years ago, there were some cabins of this description in the permanent village at Fort Berthold; every year since, they are becoming gradually more numerous and threaten to eventually supplant the original earth-covered lodges. By reference to the note on page 4, it will be seen that, in 187¹, the former outnumbered the latter by about nineteen.

Skin-lodges.—The practice of building winter-quarters is now abandoned. As game has recently become very scarce in their country, they are obliged to travel immense distances, and almost constantly, when they go out on their winter-hunts. Requiring, therefore, movable habitations, they take with them, on their journeys, the ordinary skin-lodges, or “tepees”, such as are used by the Dakotas, Assiniboines, and other nomadic tribes in this region. Such lodges, too, they have always used on their summer-hunts, and on all long journeys except with war-parties. The skin-lodges of the prairie Indians have been so often described and depicted that any further reference to them in this paper would be unnecessary. It is enough to say that the tribes here considered, construct them in the same manner as do their neighbors, often ornamenting them with paintings, quill-embroideries, and other decorations.

Hunting-lodges.—In one of his “Solitary Rambles”, Palliser found, on the Turtle Mountain, four days journey from Fort Berthold, in the spring of 1858, a Minnetaree hunting-lodge of which he says:—“They had built a triangular lodge of long wooden poles, like hop-poles, piling them in the shape of a cone, and so closely as to render the hut bullet-proof, a necessary precaution, as they could never venture there save in fear of their lives, the position lying in the regular pass of the Sioux, when they go to war with either them or the Crows. We took possession of the hut, not sorry to feel ourselves in a bullet-proof shelter, in a place where, I must admit, we ran some risk of being surprised by an Indian war-party.”*

In the winter of 1871, while hunting with a party of Indians from the Berthold village, in the bad-lands of the Little Missouri, I spent three nights in a lodge of exactly the same kind, which was quite old, and had often served as the temporary shelter of Hidatsa hunting-parties. It stood in an excellent but dangerous game-region, some four or five days journey from Fort Berthold, and was built for the convenience of parties composed only of men who found it advisable to visit that neighborhood without tents or other incumbrances. There are probably other lodges of this kind in the country around Berthold, but I have seen only this one.

§ 4. DRYING-FRAMES, corn-scaffolds, or, as some call them, "gridirons", stand in various parts of the village, and are quite numerous. They must resemble much the drying-frames of the agricultural tribes of the far east and south, if we are to judge by the descriptions given. They seem to differ in shape from those of the Omahas—of which the writer has seen photographs, but not the originals—by having the supporting-posts longer, and rising above the floor. They are made by setting in the ground some six or eight saplings, which rise to the height of twelve or fifteen feet. To these, at the height of seven or eight feet, cross-pieces are lashed; and on the latter a floor of poles or willow hurdles is laid; smaller poles are lashed to the tops of the upright supports. Corn and other vegetables, meat, robes, etc., are dried on these frames; and the labor of preparing and cleaning corn is done on the hurdle-floor, or on the ground underneath.

§ 5. CACHES.—The numerous *caches*, or pits, for storing grain, are noteworthy objects in the village. In summer, when they are not in use, they are often left open, or are carelessly covered, and may entrap the unwary stroller. When these Indians have harvested their crops, and before they start on their winter-hunt, they dig their *caches*, or clear out those dug in previous years. A *cache* is a cellar, usually round, with a small opening above, barely large enough to allow a person to descend; when finished, it looks much like an ordinary round cistern. Reserving a small portion of corn, dried squash, etc., for winter use, they deposit the remainder in these subterranean store-

houses, along with household-utensils and other articles of value which they wish to leave behind. They then fill up the orifices with earth, which they trample down and rake over; thus obliterating every trace of the excavation. Some *caches* are made under the floors of the houses, others outside, in various parts of the village-grounds; in each case, the distance and direction from some door, post, bedstead, fire-place, or other object is noted, so that the stores may be found on the return of the owners in the spring. Should an enemy enter the village while it is temporarily deserted, the goods are safe from fire and theft. This method of secreting property has long been in use among many tribes, has been adopted by whites living on the plains, and is referred to in the works of many travelers.

§ 6. CEMETERY.—BURIALS.—On the prairie, a short distance behind the village, are scattered around the scaffolds and the graves whereon and wherein are deposited the dead. Formerly, all who died in the village were placed on scaffolds, as is the custom with most of the Missouri Valley tribes; but the practice of burying in the ground, after the manner of the Europeans and Arickarees, is gradually becoming more common; and every year the scaffolds decrease, and the graves increase in number. When at a distance from their village on their hunts, if encamped in the neighborhood of timber, they lay the corpses in the branches of the trees instead of building scaffolds.

§ 7. PLACES OF WORSHIP.—There are, in the village, two open spaces, which, although of irregular shape, may be called squares; one of these is in the Mandan, the other in the Arickaree quarter. Beside each square stands a large round “medicine-lodge”, or temple, built as described in the second paragraph of § 3, which is used for purposes that, in a general way, are called religious.

In the center of the Mandan square is a small circular palisade, about six feet high and four feet in diameter, made of neatly-hewn puncheons set closely together. It has somewhat the appearance of a large barrel, and is emblematic of the ark in which, according to Mandan mythology, the sole survivor

of the Deluge was saved.. The square, the medicine-lodge, with its four poles in front, surmounted by sacrificial effigies, and the ark, as they may be seen at Fort Berthold to-day, seem to be the almost exact counterparts of those which were seen in the old Mandan village at Fort Clarke, in 1832 and 1833, by George Catlin and the Prince of New-Wied, if we are to judge by the drawings they have given us. Within the temple and around the ark, the Mandans still perform the ceremony of the *Okeepa*, which Catlin so accurately describes. The awful severities of the rite have, however, been somewhat mitigated since his day.

The medicine-lodge of the Arickarees is larger than that of the Mandans, and is used for a greater variety of ceremonies. Some of these performances, consisting of ingenious tricks of jugglery and dances, representative of various hunts, we might be inclined to call theatrical rather than religious. Probably these Indians consider them both worshipful and entertaining. It is often hard to tell how much of a religious ceremony is intended to propitiate the unknown powers, and how much to please the spectators.

The Grosventres, or Hidatsas, have no house especially devoted to their "medicine". Some of their minor rites are performed in ordinary dwellings, in temporary houses, or in the open air. Their most important ceremony is conducted in a structure of willows erected for the occasion around a tall forked log. After the ceremony (described in § 22), the log, or pole, is left standing until the forces of nature throw it down. Several of these logs, in various stages of decay, may be seen on the prairie between the village and the cemetery.

§ 8. FORTIFICATIONS.—Many travelers have described their towns as being fortified,* sometimes with walls, but usually with ditches and stockades, or with stockades alone. The latter system of defense was in use at the village of Fort Berthold until the winter of 1865, when they cut down the palisades for fire-wood; and they have never since restored them. The presence of United States troops in their neigh-

* Lewis and Clarke, pp. 69, 70, 72, 73, 74, 82, 84, etc.—Maximilian, p. 342.—Catlin, N. A. Indians, pp. 73, 204.

borhood, and the growing weakness of the Dakotas, were probably the causes which led them to discontinue their fortifications.

§ 9. FARMS AND FARMING.—From the base of the prairie-terrace described in § 2, the bottom lands of the Missouri extend to the east and to the west, up and down the river. In the neighborhood of the village, they are covered partly with forest-trees, willows, and low brush, but chiefly with the little fields or gardens of these tribes.

Five years ago, all the land cultivated around the village consisted of little patches, irregular in form and of various sizes, which were cleared out among the willows. The patches were sometimes separated from one another by trifling willow-fences; but the boundaries were more commonly made by leaving the weeds and willows uncut, or small strips of ground uncultivated, between the fields. Every woman in the village capable of working had her own piece of ground, which she cultivated with a hoe; but some of the more enterprising paid the traders in buffalo-robies to plow their land. They raised the plants which nearly all the agricultural tribes of the temperate regions cultivated at the time of the discovery of America—corn, squashes, beans, and tobacco. They also improved the growth of the wild sunflower, the seeds of which they eat. Their system of tillage was rude. They knew nothing of the value of manuring the soil, changing the seed, or alternating the crops. Perhaps they had little need of such knowledge; for when the soil was worn out, they abandoned it; and there was no stint of land in the wilderness. Sometimes, after a few years of rest, they would resume the cultivation of a worn field that was quite near the village, for proximity lent some value to the land; but they had no regular system of fallowing. They often planted a dozen grains of corn or more to the hill, and did not hoe very thoroughly.

Within the last few years, there has been an improvement in their farming. The bottom to the west of the village is still divided up and cultivated in the old way; but the bottom to the east and a part of the upland have been broken up by the Indian agency, fenced, and converted into a large field. A

portion of this field is cultivated (chiefly by hired Indians) for the benefit of the agency, and the rest has been divided into small tracts, each to be cultivated by a separate family for its own benefit. Potatoes, turnips, and other vegetables have been introduced. The men apply themselves willingly to the labors of the field; and the number of working men is constantly increasing.

The Arickarees and Mandans have doubtlessly tilled the soil for many centuries. Their accounts of the origin of corn are mingled with their earliest myths and traditions. There are some reasons for believing that the Arickarees represent an older race of farmers than the Mandans; for their religious ceremonies connected with planting are the more numerous, and they honor the corn with a species of worship. In every Arickaree lodge, there is a large ear of corn, which has lasted for generations, sticking out of the mouth of a medicine-bag. At their feasts, they make offerings to the corn by rubbing a piece of meat on it, while they pray to it for plentiful harvests, and address it by the name of "mother". The Hidatsas claim to have had no knowledge of corn until they first ate it from the trenchers of the Mandans; and they have no important ceremonies connected with the harvesting, yet they cultivated it long before the advent of the white man.

In favorable years, they had good harvests, and were able to sell corn to other Indians and to their traders, besides keeping all they wanted for their own use. But they are not always thus fortunate, for the soil of their country, even that on the Missouri bottoms, is not very rich; the summer season is short, with early and late frosts; the climate is dry; long droughts often prevail, to guard against which they have no system of irrigation; and, lastly, the grasshoppers—the plague of the Missouri Valley farmer—have often devoured the crops that had escaped all other enemies, and left the Indian with little more than seed enough for the coming spring.

§ 10. INHABITANTS OF THE VILLAGE.—When Lewis and Clarke ascended the Missouri, in 1804, they found four tribes of agricultural Indians, numerous and prosperous, inhabiting the Upper Missouri Valley, west of the Dakota nation. They had

eight permanently inhabited towns, others which they lived in only temporarily, and a number more which they had abandoned and allowed to go to ruin. They are spoken of in Lewis and Clarke's journal as the "Ricaras," "Mandans," "Minnetarees," and "Ahnahaways." All that are left of the four tribes are now gathered together in this one village, at Fort Berthold, which does not probably number 2,500 souls. The remains, now nearly obliterated, of their old towns, may be traced on nearly every prairie-terrace adjacent to the Missouri, along six hundred miles of its course, from the mouth of the Lower White-Earth to the mouth of the Little Missouri. The Indians at Fort Berthold are, however, now generally referred to as "the three tribes"; for one of the nations spoken of by Captain Lewis—that which he calls Ahnahaways—is no longer an organized tribe, but has been merged into the Minnetarees. (See § 11.)

Arickarees.—The first-mentioned tribe is known by the various names of Arikaras, Ricaras, Arickarees, and Rees, all of which are from their Mandan name, Aríkára. They are related to the Pawnees of the Platte Valley, from whom they separated more than a century ago. In 1804, they were found living farther down the Missouri than the Hidatsa and Mandan tribes, and were at war with the latter. They made peace in the course of time, and gradually followed the other tribes up the Missouri, building new villages and abandoning old ones as they went. In August, 1862, they moved to Fort Berthold, and began to erect houses there beside those of the Mandans and Minnetarees. These three tribes have ever since occupied the same permanent village. Descriptions of the Arickarees, as they were seen at different periods, may be found in the works of Lewis and Clarke, Catlin, Maximilian, and Hayden. Lewis and Clarke give accounts of many of their early migrations, and the last-named three authors furnish vocabularies of their language.

The *Mandans*, about a hundred years ago, lived in several villages near the mouth of Heart River. From this neighborhood, they moved up the Missouri, stopping and building villages at different localities.* In 1804, they were found

* For an account of these movements, see Lewis and Clarke, pp. 83-85.

dwelling in two towns about four miles below the mouth of Knife River. One of these towns was named Métutahanke, Mitutahankish, or, as Maximilian writes it, "Mih-tutta-hang-kusch," meaning *Lower Village*. The other was called Rùptari or Nuptadi. They were almost exterminated by the small-pox in 1837, after which, for a time, they occupied only one village. In 1845, when the Hidatsas moved away from Knife River, some of the Mandans went with them, and others followed at different times afterward. For a short time, it appears that a few Mandan families occupied the old Amahami village. We have an account of some moving up to the village at Fort Berthold as late as 1858, and of others still remaining at the mouth of Knife River at the same time.*

The word Mandan seems to be a corruption of the Dakota name Matani or Mawatani. Previous to 1837, they called themselves simply Numakaki, *i. e.*, *People, Men*. They sometimes spoke of themselves and the Minnetarees together as Núweta, *Ourselves*. A large band of their tribe was called Siposka-numakaki, *Prairie-hen People*, or Grouse Men.† This name, Mr. Catlin, in his first work, renders "People of the pheasants",‡ and, in his last work, presents in the shape of "Nu-mah-ká-kee (pheasants)",§ and then, from this translation, leaves us to draw the "important inference" that the Mandans once lived in the Ohio Valley. They now often call themselves Metutahanke, after their old village below Knife River.

Captains Lewis and Clarke, Mr. Catlin, the Prince of Neuwied, and Dr. Hayden have written very full accounts of this tribe, and all but the first-named explorers present vocabularies of their language. The work of Prince Maximilian contains the most accurate and extensive information regarding their customs and manners. Notwithstanding the great changes in the tribe since 1834, the majority of his notes might be used without alteration in describing the Mandans of

* Boller, pp. 35, 36.

† The Mandan name Siposka (Hidatza, sitska or tsitska) is applied to the *Tetrao phasianellus* (Linn.) or Sharp-tailed Grouse, the prairie-hen of the Upper Missouri.

‡ N. A. Indians, vol. i, pp. 80, 178; vol. ii, p. 260.

§ O-kee-pa, pp. 5, 44.

to-day. In a few cases, however, I believe that the deductions which he drew from his observations were incorrect.*

Minnetarees.—Since the other one of the three tribes, the Hidatsas or Minnetarees, forms the principal subject of this essay, it is spoken of at length; the description forming the second part of this sketch.

§11. *AMAHAMI*.—The people who, by Lewis and Clarke, are generally called Ahnahaways, and, in this dictionary, *Amahami*, were closely allied to the Hidatsa, and spoke a language differing but slightly from that of the latter; yet they occupied a separate village and long maintained a distinct tribal organization. Their village, in 1804, was at the mouth of Knife River, and was one of three villages which for many years stood on the banks of that stream. (See §19.) In 1804, they were estimated as numbering about fifty warriors.† In 1833-'34, their village was said to contain eighteen houses.‡ These estimates indicate that there was no material change in their numbers during the intervening thirty years. After the epidemic of 1837, the whole or the greater part of the survivors joined the Hidatsa, and, as before stated, merged into the latter. In what year this fusion took place, I was unable to determine; it may have been gradual. A few of the *Amahamis* perhaps identified themselves with the Mandans. In 1858, after the Hidatsa had left Knife River, Boller saw some persons occupying a few huts at the mouth of Knife River, probably the old *Amahami* village. He says, however, that the occupants were Mandans.§

Lewis and Clarke evidently regarded these people as distinct from the dwellers in the other two villages on Knife River;|| but Catlin seemed to think that the *Amahami* village was merely one of the *Minnetaree* villages, for he says that the *Minnetarees* occupied the three villages on Knife River;¶ and the Prince of Neuwied seems to agree with Mr. Catlin.** Perhaps in the

* Thus, in speaking of the custom of carrying small bundles of sticks (p. 356), which then existed, and still to some extent exists, among the young men of the Mandans and *Minnetarees*, he says, "They do not meet with many coy beauties." If such were the case, why should they display tokens of their success? Why boast of a deed which was no great achievement?

† Lewis and Clarke, p. 96.

‡ Maximilian, p. 178.

§ p. 36.

|| p. p. 89, 95, 97.

¶ p. 185.

** p. 178.

days of these latter travelers, the Amahamis may have submitted to the authority of the Minnetaree chief.

In one instance, Lewis and Clarke spell the name of this tribe "Arwacahwas".* In 1834, their village stood on the same ground that it occupied in 1804; at both of these dates it bore the same Indian names,† and the people bore the same French name;‡ yet Maximilian, aided by his interpreter, failed to recognize the resemblance between the name of the tribe as written by Lewis and Clarke and "Awachawi", as he, according to German orthography, so correctly spells it. Such, at least, is the impression produced by the perusal of the foot-note on page 335 of his work. In this note, too, Maximilian, in criticising Lewis and Clarke's spelling, does not make due allowance for the fact that the American travelers wrote in a language whose alphabet is less suited to express the Indian words than that of the language in which he wrote.

The descendants of the Amahamis, among the Hidatsa, are now known from the rest of this tribe by their preference for certain words and dialectic forms, which are not in common use among those of unmixed Hidatsa blood, and did not originally belong to the language of the latter.

§12. POPULATION.—The population of the village is not known. It is said that the inhabitants of some of the old villages allowed a census to be taken immediately before the epidemic which proved so fatal to them. They believed that their calamity resulted from the census, and have since resisted all efforts to ascertain their numbers. Many ingenious plans have been devised for counting them without their knowledge, but they have suspected and thwarted them all. In the *Reports of the Commissioners of Indian Affairs*, various estimates of their strength may be found, but they are all conjectural. In the *Report* of 1862, it is stated§ that the Grosventres and Mandans, in that year, numbered 1,120, and the Arickarees (then in a separate but neighboring village) 1,000,—total 2,120. In

* p. 89.

† Lewis and Clarke, p. 89, "Mahawha".—Maximilian, p. 335, "Machacha".

‡ Lewis and Clarke, p. 96, "called by the French Soulier Noir, or Shoe Indians."

—Maximilian, p. 178, "Le village des Souliers."

§ Pages 193 and 195, in Report of Agent S. N. Latta to the Commissioner.

the *Report* of 1866 are the following "approximate numbers":* Arickarees, 1,500; Mandans, 400; Grosventres, 400;—total 2,300. In the *Report* of 1871, the population is thus given:† Arickarees, 1,650; Grosventres, 600; Mandans, 450;—total "about" 2,700. In these estimates, which vary greatly, the first gives the population of the Grosventres and Mandans together as more than the Rees; while, in the second and third estimates, the Rees are represented as about twice as numerous as the other two tribes together. In this respect, I believe the first quoted estimate to be nearest the truth; for the houses occupied by the Grosventres and Mandans number more than those occupied by the Rees.‡ In the estimate of 1866, it will be seen that the Grosventres and Mandans are represented as equal to one another. I have many reasons for believing this representation to be incorrect. The conjecture of the writer, based upon all ascertainable data, is that, within the past ten years, the proper population of the village has never been more than 2,500, and that, at present, it is much less. It is pretty certain, too, that of the three tribes the Arickarees stand first in numerical strength, the Hidatsa second, and the Mandans third.

However, if a perfect census of the village was taken any day, when no hunting-parties were out, it would not show the strength of these tribes; for the scouts who are enlisted at distant posts, their families, and the Minnetarees, who, of late years, have gone to live with the Crows, constituting in all a large proportion of this people, could not be included.

§ 13.—CONVERSATION.—To the philologist, it is an interesting fact that this trio of savage clans, although now living in the same village, and having been next-door neighbors to each other for more than a hundred years, on terms of peace and intimacy, and to a great extent intermarried, speak, nevertheless, totally distinct languages, which show no perceptible inclination to coalesce. The Mandan and Grosventre (or Minnetaree) languages are somewhat alike, and probably of a very distant common origin; but no resemblance has yet been discovered between either of these and the Arickaree ("Ricara").

* Page 175, in *Report of the Northwestern Treaty Commissioners*.

† Page 520, in *Report of Agent J. E. Tappan*.

‡ See note on p. 4.

Almost every member of each tribe understands the languages of the other tribes, yet he speaks his own most fluently; so it is not an uncommon thing to hear a dialogue carried on in two languages, one person, for instance, questioning in Mandan, and the other answering back in Grosventre, and *vice versa*. Many of them understand the Dakota tongue, and use it as a means of intercommunication, and all understand the sign-language. So, after all, they have no trouble in making themselves understood by one another. These Indians must have excellent memories and "good capacity for study"; for it is not uncommon to find persons among them, some even under twenty years of age, who can speak fluently four or five different languages.

§ 14. ARTS.—Besides their agriculture and architecture, which have been already alluded to, they had the knowledge of many other useful arts, still practiced by them, which were entirely of native origin. They manufactured pottery; built boats of buffalo-hide; made mats and baskets of various descriptions, and wooden bowls so durable that they last for many generations; and formed spoons and ladles out of the horns of the buffalo and Rocky Mountain sheep. Their hair-brushes they made sometimes out of porcupine-quills, but more commonly of grass—the long, tough awns of the *Stipa juncea*. They fashioned whistles of the bones of large birds, and fifes and other wind-instruments out of wood; some of these were for musical purposes; others were to imitate, for the hunter's benefit, the bleat of the antelope or the whistle of the elk. They garnished their clothing with porcupine-quills, which they colored brilliantly with dye-stuffs of Indian discovery. They had flint and horn arrow-heads, and horn wedges with which they split wood. They knew something of the manufacture of glass, and made rude beads and pendants out of it; they possessed various pigments, and with them recorded the events of their day in symbolic pictures; and, in the manufacture and use of the various appliances of war and the chase, they had no superiors on the plains. Their arms were the same as those of the Dakotas and other western tribes; and they have been so often described that I feel there is little left for me to say concerning them.

For cleaning the village-grounds, they had rakes made of a few osiers tied together,—the ends curved and spreading. Their most important agricultural implement was the hoe. Before they obtained iron utensils of the white traders, their only hoes were made of the shoulder-blades of elk or buffalo, attached to wooden handles of suitable length. Maximilian, in 1833,* considered the bone hoe as a thing of the past only; yet, as late as 1867, I saw a great number in use at Fort Berthold, and purchased two or three, one of which was sent to Washington, and, I presume, is now on exhibition in the museum of the Smithsonian Institution.†

They now make saddle-trees in somewhat the same way as we do, of wood or of part wood and part horn, covered with raw-hide. They also make neat pad-saddles of tanned elk-skin, stuffed with antelope-hair, and often handsomely embroidered, as well as other horse-equipments. They probably learned the art of making these articles some time during the last century, from the Indians of the south, of whom they first obtained horses.

For their children, they make toys, which, as with us, indicate for each sex the occupations of adult years. When the children are old enough, they make some of their own toys. They have pop-guns, the art of making which, as far as I could discover, was not learned from the whites. The boys make representations of hunts by fashioning out of mud, with much skill, little figures of the horse, the mounted hunter, and the flying buffalo.

Glass.—The articles of glass spoken of above are chiefly of two kinds: first, large, globular, or ellipsoidal beads; and, second, flat, irregularly triangular plates or pendants, which are glazed only on one side, and have a hole at the apex. The art of making these deserves more than a mere mention, since it is commonly believed that the aboriginal Americans, even the most civilized races, knew nothing of the manufacture of glass at the time of the Columbian discovery. The very earliest ethnographical account we have of the Arickarees and Man-

* p. 347.

† See Smithsonian Report for 1869, p. 36, where the specimen is erroneously attributed to the Yanktonnais.

dans shows that they knew how to make glass beads; and there is no doubt that the process employed in 1804 was essentially the same as that employed to-day. The following is the account of this given by Lewis and Clarke:—"A Mr. Garrison, a Frenchman, who has resided a long time among the Ricaras and Mandans, explained to us the mode in which they make their large beads, an art which they are said to have derived from some prisoners of the Snake Indian nation, and the knowledge of which is a secret, even now confined to a few among the Mandans and Ricaras. The process is as follows: glass of different colors is first pounded fine, and washed, till each kind, which is kept separate, ceases to stain the water thrown over it; some well-seasoned clay, mixed with a sufficient quantity of sand to prevent it becoming very hard when exposed to the heat, and reduced by water to the consistency of dough, is then rolled on the palm of the hand till it becomes of the thickness wanted for the hole in the bead; these sticks of clay are placed upright, each on a little pedestal or ball of the same material, about an ounce in weight, and distributed over a small earthen platter, which is laid on the fire for a few minutes, when they are taken off to cool; with a little paddle or shovel, three or four inches long and sharpened at the end of the handle, the wet pounded glass is placed in the palm of the hand; the beads are made of an oblong form, wrapped in a cylindrical form round the stick of clay, which is laid cross-wise over it, and gently rolled backward and forward until it becomes perfectly smooth. If it be desired to introduce any other color, the surface of the bead is perforated with the pointed end of the paddle, and the cavity filled with pounded glass of that color; the sticks, with the string of beads, are then placed on their pedestals, and the platter deposited on burning coals or hot embers; over the platter an earthen pot, containing about three gallons, with a mouth large enough to cover the platter, is reversed, being completely closed, except a small aperture in the top, through which are watched the beads; a quantity of old dried wood, formed into a sort of dough or paste, is placed round the pot so as almost to cover it, and afterward set on fire; the manufacturer then looks

through the small hole in the pot till he sees the beads assume a deep-red color, to which succeeds a paler or whitish red, or they become pointed at the upper extremity, on which the fire is removed and the pot is suffered to cool gradually; at length it is removed, the beads taken out, the clay in the hollow of them picked out with an awl or needle, and it is then fit for use. The beads thus formed are in great demand among the Indians, and used as pendants to their ears and hair, and sometimes worn round the neck.* This art is now only occasionally practiced in the village, and is mostly confined to the making of the flat, triangular pendants. I have heard the process described in much the same way as in the above quotation. From this quotation, however, which is in part ambiguous, the inference might be drawn that the ornaments, when completed, consist entirely of glass. Such is not the case in those I have seen; on the contrary, they consist of a core of baked earth covered with a thin shell of glass; and they have the appearance of having been perforated before heat was applied. But, in the matter of making the holes, the process may have been changed, or there may have been two ways of doing it.

The existence of this art among the Indians evidently greatly astonished Catlin, who gives it as one of the reasons on which he founds his theory of the Cymric origin of the Mandans. He says, speaking of the Mandans:—"In addition to this art," [pottery,] "which I am sure belongs to no other tribe on the continent, these people have also, as a secret with themselves, the extraordinary art of manufacturing a very beautiful and lasting kind of blue glass beads, which they wear on their necks in great quantities, and decidedly value above all others that are brought among them by the fur-traders." "This secret is not only one that the traders did not introduce among them, but one which they cannot learn from them; and at the same time, beyond a doubt, an art that has been introduced among them by some civilized people, as it is as yet unknown to other Indian tribes in that vicinity or elsewhere. Of this interesting fact, Lewis and Clarke gave

* pp. 125-126.

an account thirty-three years ago, at a time when no traders or other white people had been among the Mandans to have taught them so curious an art."* It is surprising that Mr. Catlin, after reading the above-cited passages from Lewis and Clarke (and he leaves us to infer that he has read them), could state that the art of making these beads was confined to the Mandans; that it was unknown to the traders; that it was beyond doubt introduced by civilized people; and that no traders or other whites had been among these Indians before the time of Lewis and Clarke's visit.

The art of making these ornaments would appear to be old; yet the process as it existed in 1804 was evidently in part recent, since the Indians obtained the glass which they used from the whites. I have been informed by the Indians that in old days the art flourished among the Arickarees as well as among the Mandans; and certainly at the present day the Arickaree women understand it. I had two of the triangular pendants made *to order* in 1870, by an Arickaree woman, to whom I furnished the blue glass necessary. When I gave instructions to have the articles made, I was invited to witness the process, but circumstances prevented me from doing so. One of these pendants was sent to the Smithsonian Institution. It is strange, if true, that these Indians should have obtained their knowledge of this art from the Snake Indians, a ruder and equally remote tribe. It is also strange, and undoubtedly true, that in 1804, as well as now, they did not make their glass, but obtained it ready-made, and merely fused it for their purposes, obtaining it, doubtlessly, from the whites. It is strange that within a few years after glass beads of European manufacture were first introduced among them, and when such beads must have commanded a high price, they should pulverize them and use the powder in making ruder and more unsightly articles after their own design. But it is not probable that they should have learned such an art from civilized people prior to 1804, when they had as yet seen but few whites, and when the whites they had seen were mostly rude Canadian frontiersmen, among whom it is not reasonable to suppose

* North American Indians, vol. ii, p. 201.

there were any persons versed in glass-making. I have heard Indians say, with uncertainty, that in former times they found glass in the hills, and pounded it for their beads; meaning perhaps that they used natural glass, which may be found where lignite beds have taken fire, and elsewhere on the Upper Missouri. In view of all these facts, I have conjectured that they had the art of making glazed earthen ornaments before the whites came among them; and that when they saw the brilliantly-colored beads of the traders, they conceived the idea of improving their art by using these beads. If they ever possessed the art of making glass *de novo*, there is no record, tradition, or other evidence of it that I have been able to find.

One of many reasons, though perhaps an insufficient reason, for believing the art to be of no recent origin among them, is that they used the triangular pendants, not as ornaments only, but as evidences of betrothal, as long ago as the oldest men can remember. When a girl was promised in marriage in her infancy by her parents, as was not infrequently done, one of these pendants was tied to her forelock so as to hang down over her forehead. When the promise was fulfilled, the husband removed the pendant and threw it away.

§ 15. FOOD, ETC.—Since the introduction of various articles of European food, their diet has been somewhat changed, yet they still largely adhere to their original dietary.

Their chief food, until within the last eight or ten years, was the meat of the buffalo, or bison, which, when fresh, was cooked by roasting before an open fire, by broiling on the coals or on an extemporized wooden broiler, or by boiling. Their meat was boiled in earthen pots before brass and iron pots were introduced by the whites. They knew the different effects produced by putting the meat down in hot and in cold water, and employed the former method when they did not want soup. On hunts, they sometimes boiled the meat in skins, heating the water with hot stones, after the method employed by the Assinniboines, which has given the latter tribe its name of Stone-cookers. Sometimes they chopped the fresh meat fine, put it in a piece of bowel, and thus made a sort of

sausage, which was usually boiled. For preservation, meat is cut into thin sheets or into long strips and dried in the sun. I have seen dried meat three years old perfectly sweet. Sometimes it becomes worm-eaten without becoming rancid. In rainy weather, they often hang meat up in the smoke of the lodge to preserve it. The dried meat is sometimes eaten raw, but more frequently it is boiled or broiled; or it is broiled, pounded fine, and mixed with fat to make pemmican. They sometimes add sugar and berries to small quantities of pemmican. The meat of the elk and the deer is cooked and prepared in the same way as buffalo-meat, and of late, since the buffalo have so greatly decreased in number, is more used than the latter.

When game is abundant, they only use choice parts of an animal; but, when it is scarce, they discard nothing. They then pound the bones into small fragments, and subject them to prolonged boiling to make soup. During one winter of great scarcity, I knew of some Arickarees, who, not having horses, could not go out on the winter-hunt, to cut up and boil their bull-boats and the raw-hide doors of their houses for food. When hungry hunters kill an animal, they often eat the liver, the kidneys, and the hoofs of the foetus, should there be one, raw. Raw liver is said to have a saccharine taste which is not unpleasant. Occasionally they eat other parts raw, but this is only when the quarry is little, the mouths many, and the prospect of a fire distant or doubtful.

Fat porcupine, bear, and beaver meat are esteemed, particularly the tail of the latter. They are fond of marrow and fat. Birds of prey, foxes, and wolves are eaten, but only when food is scarce. Turtles and fish are used as food; but I have never heard of any such use being made of snakes. The Grosventres have but recently learned to eat dog-flesh, and they still eat horse-flesh only under pressing necessity; but the Arickarees seem to have less prejudice to such food. Among many belonging to these tribes, a young, fat pup is considered a great delicacy. Insects, with one exception, and worms are never eaten, and few can now be persuaded to eat oysters. When a gravid buffalo, elk, or deer is killed, the *liquor amnii*

is generally preserved and boiled for soup, the foetus being cooked in it.

Formerly, they lived largely upon meat. When out on their hunts and war-parties, they often lived exclusively on it. There were many nomadic tribes around them who seldom tasted vegetable matter, often living for seven or eight months in the year exclusively on meat, and preserving perfect health. I have seen white men who had lived for years among the Indians, and during such residence, for six months of every year, lived on nothing but meat (and water of course), "Buffalo straight," as they expressed it, and who, in the summers only, occasionally varied their diet with a mess of roots or berries—not seeking such vegetable food with any particular longing or avidity. In various books of western travel, these statements are corroborated; yet there are modern physiologists who would try to persuade us that an animal diet is inadequate to the sustaining of human life in a healthy condition. When subsisting for the most part on fresh meat, these Indians had the soundest gums and teeth; and no flesh when wounded healed more rapidly than theirs. Lately, however, since the increase in the consumption of bacon and flour among them, and the destruction of their game, there have been many cases of scurvy, a disease which was particularly fatal to them in the winter of 1868-'69; and a tendency to abscesses, to suppurative terminations of diseases, and to a sluggish condition of wounds, manifests itself. The quantities of fresh meat they are able to consume are enormous. Sometimes, after a day's hunt, the hunters will sit up all night cooking and eating.

Their principal vegetable diet was the corn they raised themselves. Flour, issued by the agency, is now, to a great extent, taking its place. They eat some of the corn when it is green, but the greater part they allow to ripen. When ripe, they prepare it in various ways. They pound it in a wooden mortar with water, and boil the moist meal thus made into a hasty pudding, or cook it in cakes. They frequently parch the corn, and then reduce it to powder, which is often eaten without preparation. A portion of their corn they boil when nearly ripe; they then dry and shell it, and lay it by for win-

ter use; when boiled again, it tastes like green corn. (See Madaškihe in Dictionary.) This is often boiled with dried beans to make a succotash. Their beans are not usually eaten until ripe. Squashes are cut in thin slices and dried; the dried squash is usually cooked by boiling. Sunflower-seeds are dried, slightly scorched in pots or pans over the fire, and then powdered. The meal is boiled or made into cakes with grease. The sunflower-cakes are often taken on war-parties, and are said, when eaten even sparingly, to sustain the consumer against fatigue more than any other food. They gather all manner of wild roots and berries that are eaten by the nomadic tribes of the same region; but they do not consume them to the extent that the wilder tribes do. The only nuts that grow in their hunting-grounds are the acorns. I have never known them to collect or eat these.

I believe that they have always understood the value of salt and knew where to procure it. (See Matamahota in Dictionary.) They used it sparingly, however, and to season their vegetable messes only. Lately, since they can obtain salt so cheaply and plentifully from the traders and agency, they rarely hunt for it, and use it to a greater extent than they formerly did. In 1820, Major Long's Expedition met an Arickaree returning from the distant valley of the Arkansas, with about thirty pounds of pure salt, which "had evidently been formed by the evaporation of water in some pond or basin."*

In the earliest accounts that we have of these Indians, we find they cultivated a species of tobacco† (*Nicotiana quadrivalvis*). Sergeant Gass, who tried it in 1804, and who, we may presume, was a good judge of the weed, says that "it answers for smoking but not for chewing";‡ and, in my time, I have heard similar opinions passed concerning it by tobacco-users. Lately, the cultivation of this tobacco has been greatly neglected, as the Indians obtain an article from the whites which they prefer. It is but recently that any of them have

* Long, vol. i, p. 449.

† Lewis and Clarke say "two different species of tobacco", p. 76.

‡ p. 73.

learned to chew tobacco. All the men smoke; but the use of the pipe is very rare among the women. These Indians seldom use tobacco alone, but mix it with the dried inner bark of one or more species of dogwood, *Cornus stolonifera* and *C. sericea*. (See Ope and Opehaša in Dictionary). They also mix with it the leaves of the *Eleagnus argentea*, which grows in Northern Dakota, and the leaves of a variety of *Arctostaphylos uva-ursi*. Sometimes they smoke the dogwood-bark alone, without any mixture of tobacco. Often they put a fragment of castoreum on top of the tobacco before lighting the pipe. The various points of ceremony and etiquette connected with smoking are the same with these tribes as with other western Indians; and they have been described by many observers.

§ 16. INTER-TRIBAL TRADE.—In former days, there was a trade carried on between these tribes and their Indian neighbors. Of late years, it has greatly diminished, but it still exists to some extent.

With the nomadic tribes around, they exchanged their agricultural produce for horses, and, recently, for robes. When the Dakotas saw a certain flower (*Liatris punctata*) blooming on the prairie, they knew that the corn was ripe, and went to the villages of the farming Indians to trade. From the time they came in sight of the village to the time they disappeared, there was a truce. When they had passed beyond the bluffs, they might steal an unguarded pony or lift a scalp, and were in turn liable to be attacked.

The straight, slender spruce-poles, which form the frames of their skin-lodges, are not obtained in the immediate neighborhood of the Missouri, but are cut in and near the Black Hills, many days journey from Fort Berthold, and in the country of the inimical Teton-Dakotas. The Berthold Indians, consequently, purchase them of the Dakotas, giving a good buffalo-horse, or its equivalent, for the number sufficient for a lodge, about a dozen.

To tribes less skilled than were they in catching war-eagles, they traded the tail-feathers of these birds; a single tail being worth a buffalo-horse. Their principal standard of

value was a buffalo-horse, *i. e.*, a horse swift enough to outrun a young adult buffalo in the fall.

It appears probable that they once carried on a trade indirectly with the tribes of the Pacific coast, for they had *Dentalium* shells similar to those obtained on the Pacific, and they prized them so highly that the white traders found it advisable to obtain them for the trade. As late as 1866, ten of these shells, of inferior size, costing the traders only a cent apiece, would buy a superior buffalo robe, and formerly only two or three of the same quality were paid for a robe. Modern traders, with whom the writer has conversed, obtain their shells from eastern importers, and know nothing of the original source of supply. They suppose them to come from the Atlantic coast or the Great Lakes, and call them "Iroquois shells", which is probably their corruption of the Chinook "hyakwa"; but it is possible the reverse is the case.

They also used, and still use, as ornaments, fragments of the *Abalone* shells (one or more species of *Haliotis*) of the Pacific. These are now supplied to the trade under the name of California shells. Ten years ago, one of these shells, unpolished, sold for a good robe. There is little doubt that they used *Abalone*, *Dentalium*, and other sea-shells before the traders brought them. Old traders and old Indians say so. Even as late as 1833, it would seem that they had not yet become a regular part of a trader's outfit; for Maximilian says of the Mandans:—"They do not disfigure the bodies; only they make some apertures in the outer rim of the ear, in which they hang strings of beads, brass, or iron rings of different sizes, or shells, the last of which they obtain from other Indian tribes. If they are questioned respecting these shells, they answer that they were brought from the sea."*

§ 17. INTERCOURSE WITH WHITES.—In a recent little work entitled O-kee-pa, George Catlin says:—"Two exploring parties had long before visited the Mandans, but without in any way affecting their manners. The first of these, in 1738, under the lead of the brothers Verendrye, Frenchmen, who afterward ascended the Missouri and Saskatchewan to the Rocky Mount-

* p. 337. See also p. 338, "White dentalium shells."

ains; and the other, under Lewis and Clarke, about sixty years afterward."* He does not tell us where the account of the expedition of 1738 is to be found; he gives us no further evidence on this point; and, as no other mention of the journey has ever been seen by me, it will receive no further consideration in this essay.

In a letter published in Schoolcraft's *Information respecting... the Indian Tribes*, the writer, D. D. Mitchell, says, speaking of the Mandans:—"The early portion of their history I gather from the narration of Mr. Mackintosh, who, it seems, belonged to, or was in some way connected with, the French trading company as far back as 1772. According to his narration, he set out from Montreal in the summer of 1773, crossed over the country to the Missouri River, and arrived at one of the Mandan villages on Christmas day."† I have never seen Mackintosh's account, nor have I seen any more extensive notice of it than the one given by Mr. Mitchell; and from this, it does not appear that Mackintosh visited any of these agricultural Indians except the Mandans.

There is every probability that some of these tribes received occasional visits from white traders and adventurers a century or more ago. It may be safely stated that every one of the bands represented in the Berthold village were visited by whites at least eighty years ago, and that they have been in constant communication with representatives of civilized races ever since. In 1804, British traders and French or Canadian interpreters were found in their camps; and the travelers of that year speak of "those who visited them in 1796".‡ Prince Maximilian, writing in 1833, says of "Charbonneau, who was interpreter for the Manitari language", that he "had lived thirty-seven years in this part of the country";§ that, at his first arrival, the Knife River villages stood precisely where they were in 1833; and that Charbonneau "immediately took up his residence in the central one".|| From these statements we must conclude that Charbonneau settled among the Hidatsas about seventy-nine years ago; and old men of the tribe say that he

* p. 4.

† Part third, p. 253.

‡ Lewis and Clarke, p. 96.

§ p. 318.

|| p. 321.

was not the first white man to come to their towns, yet that few preceded him.

It is likely that all the Europeans who came to these tribes in the early days were from the Hudson Bay Territory, and that they were mostly traders; but, in 1804, it seems that there were some whites sojourning in their country as hunters and trappers. The British fur-companies held the trade of these Indians until 1807,* when Manuel Lisa, who afterward founded the Missouri Fur Company, ascended the river in keel-boats to the Mandan villages and beyond. Until 1832, goods were brought up the Missouri chiefly in keel-boats or Mackinaw-boats, which were cordeled or towed by men, with great labor, against the rapid current of the river. Two summers, at least, were always occupied in dragging a boat from Saint Louis to the head of navigation; the crew sustaining themselves chiefly by hunting. In 1832, the first steamer reached the Mandan villages, and after that, for about thirty years, but one or two steamers a year went thus far up the river.

Although these Indians have so long known the whites, it is only within the last twelve or thirteen years that our intercourse with them has been sufficiently extensive to materially modify their customs and ideas. Previously, excepting two or three small military expeditions and an occasional traveler, the only whites they saw were the few connected with the fur-trade; and these persons, as a rule, sought to produce no change in the Indian, but, on the other hand, learned the Indian languages, adopted Indian customs, and endeavored to assimilate themselves to the Indians as much as possible, often vying with one another in their efforts to become amateur savages. Before the period to which I refer, we had traded to them woven fabrics and many trinkets of little value, had taught them the use of fire-arms and iron tools, had given them an opportunity for acquiring a taste for coffee and ardent spirits, but, in other respects, had wrought little change in their minds or manners. Eight years ago, they knew nothing of the use of money, and nothing of the English language except a few oaths and vulgar expressions, which the

* "He set off in the spring following the return of Lewis and Clarke" (Brackenridge, p. 90).

more docile had learned. The conservatives were still much the same as their grandfathers were.

In 1863, and during the two following years, in consequence of the Sioux outbreak of 1862, large military expeditions visited Fort Berthold, passing through the country of these Indians, and strong garrisons were established in their neighborhood, which are still retained. About this time too (1863), the emigration to the Montana gold-mines by way of the Missouri River began; and, instead of one steamer a year ascending the river as in the old days, they came up by dozens, some making two and three trips during the season of navigation. The Indians were thus brought into more intimate contact with the Americans, the seclusion of their country was ended, and a change more general and rapid in their affairs initiated. Since then, their game has been killed off, they have grown weaker, poorer, and more dependent, and, in many other respects, they have altered for the worse. As yet, no sustained effort has been made to Christianize them; and but little has been done to advance them in civilization. On the other hand, they have, according to some standards of excellence, bettered in many respects. They have of necessity given increased attention to the cultivation of the soil. The men, as before stated, have learned to perform labor, which, in earlier days, they deemed degrading. Many of their savage customs and ideas have been abandoned; and many of their ceremonies have been simplified or have fallen into disuse. They are generally less superstitious than they were ten years ago, and more skeptical with regard to their old myths.

Since 1866, a large number of their men have enlisted as scouts in the military service of the United States, and have been improved by the discipline of the camp. They have learned the responsibilities, and have done splendidly in the capacity of soldiers; many of them having heroically laid down their lives in our service.

During a short period of their history, the Arickarees were at war with the Americans; but for many years they have strictly maintained peace, and have fought with us and against our enemies. The Mandans and Minnetarees claim never to

have shed a white man's blood, although some of their number have been killed by whites. For their fidelity they have been repaid in starvation and neglect. Many of these friendly Indians, particularly among the Arickarees, have, during the past ten years, died of actual hunger or the diseases incident to a state of famine. Within the past three years there seem to be some evidences of increased legislative interest in them, but the benefits arising therefrom are by no means equal to their needs or their deserts.

P A R T I I .

THE HIDATSA TRIBE.

§18. NAMES OF THE TRIBE.—*Grosventre*.—The people whose language is discussed in the accompanying grammar are commonly called, on maps, in official reports, and by white men in the Indian country, *Grosventres*. This was a name given to them by the early French and Canadian adventurers. The same name was applied also to a tribe, totally distinct from these in language and origin, which lives some hundreds of miles west of Fort Berthold; and the two nations are now distinguished from one another as *Grosventres* of the Missouri and *Grosventres* of the Prairie, names which would lead a stranger to suppose that they were merely separate divisions of one tribe.

In the account of Edward Umfreville, who traded on the Saskatchewan River from 1784 to 1787, we find mention of a tribe of Indians who lived near the falls of the south branch of the Saskatchewan, and whom he calls “Fall Indians”. But he remarks:—“In this people, another instance occurs of the impropriety with which the Canadian French name Indians. They call them *Grosventres*, or *Big-Bellies*; and without any reason, as they are as comely and as well made as any tribe whatever, and are very far from being remarkable for their corpulency.”* The tribe to which he refers is doubtless that which is now known as the *Atsinas*, or *Grosventres* of the Prairie. The similarity of the Canadian misnomers in all probability led Captain Lewis, in 1804, to speak of the *Minnetarees* on the Missouri as “part of the great nation called Fall Indians”. † Comparing our Hidatsa words with their synonymes in Umfreville’s Fall Vocabulary, or Dr. Hayden’s later *Atsina* Vocabulary, we can discover no affinity between the Fall and Hidatsa tongues.

Umfreville’s remarks concerning the impropriety of the

* p. 197.

tp. 97.

name Grosventre would apply as well to those "of the Missouri" as to those "of the Prairie". Maximilian says of the Hidatsa:—"The French give them the singular name of Grosventres, which is no more appropriate to them than to any other of the Indian tribes."* Palliser remarks:—"They are most absurdly termed Grosventres by the French traders, there being not the slightest foundation for branding them with that epithet."† Various writers who have visited this tribe concur in these opinions.

Minnetarees.—In the works of many travelers they are called "Minnetarees", a name which is spelled in various ways; thus Captain Lewis writes it "Minnetarees"; Catlin, "Minatarees"; De Smet, "Minataires"; Palliser, "Minitarees"; while in the accompanying Dictionary it is spelled Minitari, or Miditadi. This, although a Hidatsa word, is the name applied to them, not by themselves, but by the Mandans; it signifies *to cross the water*, or *they crossed the water*. The name may allude to the Hidatsa tradition of their own origin, or to their account that they came originally from the northeast, and had to cross the Missouri before reaching the old Mandan villages, which were on the west bank of the river, or the name may have originated from some other cause; but the story, be it true or false, which is now given by both tribes concerned, to account for its origin, is this: When the wandering Minnetarees first reached the Missouri and stood on the bank opposite to one of the villages of the Mandans, the latter cried out, "Who are you?" The strangers, not understanding what was said, but supposing that the Mandans (who were provided with boats) asked them what they wanted, shouted in return, "Minitari," *to cross the water*, or "Minitari mihats," *we will cross the water*. The Mandans supposed that in this reply the visitors gave them their name, and called them Minitari ever after.

The name, as above intimated, will be found in this dictionary written 'Miditadi' or 'Minitari,' and its component parts, 'midi,' *water*, and 'tadi,' *to cross over*. The reason for this varying orthography will be discovered by consulting the grammar, paragraphs 19 to 23 inclusive, where it is shown

that *d*, *l*, *n*, and *r*, are interchangeable consonants. Prince Maximilian writes the word *Manitari* (adding a plural ending), which represents a way in which the Mandans often pronounce it—the Mandan word for water being *mani*.

Hidatsa was the name of the village on Knife River farthest from the Missouri, the village of those whom Lewis and Clarke considered the Minnetarees proper.* It is probable that after the epidemic of 1837 the survivors of the other villages moved thither, or that the majority of all the survivors came from Hidatsa, which then lent its name to the whole tribe—a name now generally used by this people to designate themselves, and for which reason the one most frequently employed in this essay.

The origin of the word *Hidatsa* is obscure. It is said by some to mean *willows*; but I know of no species of willow that bears this name. By a few of the tribe it is pronounced *Hidaátsa*, and in this form bears a slight resemblance to the word *midahádsa*, the present Minnetaree generic name for all shrub willows. It may possibly be an old form of the latter word; but, according to my present knowledge of the formation and phonetic changes of this language, I have no reason for believing it to be so.

There is little doubt that the tribe, or a portion of it, was once called *Willows*; and this may be the reason why some suppose *Hidatsa* to mean *willows*. But it is evident that even in former days travelers or their interpreters were uncertain with regard to the application of the name *Willows*, and later inquiries on the part of the writer have done little toward clearing the difficulty. In Lewis and Clarke's journal (1804), we find the inhabitants of *Amatiha*, the first village on Knife River above its mouth, spoken of as "Minnetarees *Metaharta*, that is, Minnetarees of the *Willows*";† while Prince Maximilian (1834) says that *Hidatsa*, or the village on Knife River farthest from the Missouri (above *Amatiha*), was called "Eláh-sa (the village of the great willows)."[‡] It is plain that "Eláh-sa" is but a form of *Hidatsa*, for the aspirate is often pronounced or heard indistinctly; *d* and *l* are interchangeable with one

another in this language (see Grammar, ¶¶ 20, 22), and *s* is often used for *ts*, (see ¶ 17). "Metaharta" represents possibly an old or dialectic form of "midahadsa", *willow*, which was mispronounced by the interpreter, and spelled from his mispronunciation by Captains Lewis and Clarke in an ill-devised way.

Other names.—Hewaktokto, the name of this tribe in the Dakota language, I have heard translated *Dwellers on a Ridge*; but I think the correctness of this translation may be questioned. Some of the Hidatsa believe that the appellation belonged originally only to the Amahamis, whose name signifies *mountain*.

In the Arickaree language, the Hidatsa are called Witetsaán. I have heard this rendered in two ways, viz, *Well-dressed People* and *People at the Water*; the latter said to refer to their old residence at the ford of Knife River.

By the Crows, they are called Amasi, signifying *earthen houses* or "*dirt lodges*", as the Upper Missouri interpreters would say.

§ 19. HISTORY.—These Indians relate of themselves as follows: They originally dwelt beneath the surface of a great body of water, situated to the northeast of their present home. From this subaqueous residence some persons found their way out, and, discovering a country much better than that in which they resided, returned and gave to their people such glowing accounts of their discoveries that the whole people determined to come out. Owing to the breaking of a tree, on which they were climbing out of the lake, a great part of the tribe had to remain behind in the water, and are there yet. After coming from the water, they began to wander over the prairies, and sent out couriers to explore the country around. Those who were sent to the south returned after a time with tidings of a great river and a fertile valley, of a nation who dwelt in houses and tilled the soil. They brought back with them, too, corn and other products of the country. Toward this promised land the tribe now directed its steps, and, guided by the couriers, they reached in due time the Mandan villages on the Missouri. When they arrived, however, instead of putting to death the newly-found people, they encamped quietly beside

them, learned of them the arts of peace, and have ever since dwelt near them.

From the descriptions of their life previous to rising from the lake, it would seem as if their tradition originally mentioned an insular home or a home beyond some great body of water. The story of their coming up out of the lake, and of the breaking of the tree by which they rose, resembles so much the Mandan tradition as to lead us to believe that one nation borrowed its legend of the other, or that the two legends sprung, at no very remote time, from a common source. Some of the modern story-tellers say that the Minnewakan, or Devil's Lake, in Northern Dakota is the natal lake of the tribe. The Hidatsa call it *Midihopa*, which, like the Dakota name, signifies *sacred*, or *mysterious water*.

This account of their origin they tell usually as one story; but they have, besides, a voluminous account of what happened to them during their long wanderings on the prairie, from the time they left the lake until they reached the Mandan village, which account is embodied in a separate tale—the almost interminable legend of *Itamapísa*, the proper recital whereof, by an old story-teller, occupies three or four long winter-evenings. In this tale, it is said that they were often on the eve of death by starvation, but were rescued by a miraculous supply of buffalo-meat. Stones, they say, were strewn upon the prairie obedient to a divine order, and from them sprang to life the buffalo which they slaughtered. It was during these years of wandering, as the legend relates, that the spirit of the sun took a woman of this tribe up into the sky. In the course of time, she had a son, who descended to the earth, and, under the name of *Itamapísa*, or *Grandchild*, became the great prophet of his mother's people.

It might be more proper to introduce such tales elsewhere than under the head of history, but, perhaps, a scrap of historical truth may be picked from them, which is, that the Hidatsa were once a tribe of nomadic hunters, alternately starving and feasting as game was scarce or abundant, and that, since a comparatively recent date, they have settled in the neighborhood of the Missouri and become farmers by in-

tercourse with tribes who previously tilled the soil. There are many circumstances which seem to corroborate this. It may be remarked, too, that the stories from which the above items are taken are believed by these Indians to be true, while many other tales, just as plausible as these, they declare to be purely fictional.

There are two affluents of the Missouri, named Knife River. One of these enters from the north, above Fort Berthold; the other from the west, below Fort Berthold. It was upon the banks of the latter stream that the former homes of this people stood. At least as early as A. D. 1796, there were three villages on Knife River. The first and largest, named Hidatsa, was on the north bank, about three miles from the Missouri, and was the home of a people whom Captains Lewis and Clarke, for some reason, regarded as the Minnetarees proper. The second village, named Amatiha, half a mile above the mouth of Knife River, and on the south bank of the stream, was the home of a people very closely allied to the inhabitants of Hidatsa, who spoke a language nearly but not exactly the same as that of the former, and had a separate chief, who seemed to acknowledge to some extent the authority of the chief of the upper village. The third village, named Amahami or Mahaha, was at the mouth of Knife River, on the south side, and was occupied, as before mentioned, by the Amahamis (see §11), a people allied to those of Hidatsa, but more remotely than the dwellers in Amatiha. The present Hidatsa or Minnetaree tribe of Fort Berthold consists of the survivors of these three villages and their descendants, with, perhaps, representatives of some small wandering bands of allied Indians which no longer exist as organized tribes. Lewis and Clarke seem to speak very positively of wandering Minnetarees, hunting in the neighborhood of Knife River,* and not considered as part of the Crow nation. In 1796, the Mandans were near neighbors of the Minnetarees, living some four miles south of the latter, in three villages, which in 1804 were found reduced to two.

Some forty years before the coming of Lewis and Clarke,

* p. 110.

i. e., about the year 1764, the Amahamis and the people of Amatiha dwelt farther south, in the neighborhood of Heart River, along with the Rees and Mandans; and it is likely that the people of Hidatsa lived there at the same time, or at an earlier date.

At one time, the Crows and the Hidatsa (under which term I will now include all the bands represented in the present tribe) lived in close proximity to one another, and constituted one nation; not, probably, one consolidated tribe under a single chief, but independent and allied bands, making common cause against other races, and speaking slightly different dialects, like the various bands of the Dakota nation to-day. In the course of time, the Crows, in two bands, separated from the Hidatsa, and moved farther to the south and west, becoming estranged from the latter but not inimical to them. This separation took place, doubtlessly, more than one hundred, and probably not less than two hundred, years ago.

The Hidatsa and Crow legends agree closely concerning the secession of the Crows, and their story is essentially as follows: During a season of scarcity, while portions of both peoples were encamped together, a single buffalo came in the neighborhood of the camp and was killed by some of the Hidatsa, who offered the paunch to the Crows. The latter, considering the offer illiberal, refused it, and a misunderstanding ensued, which resulted in separation. The Hidatsa have ever since called the Crows by the name of Kihatsa, or *they (who) refused the paunch*. (See *kihatsa* in Dictionary.) It may reasonably be doubted that such an incident as this, of itself, and without previous disagreements, would have been sufficient to have alienated these bands from one another; yet it is not improbable, if, as some say, there was, among the party of slighted Crows, a very proud and powerful chief, who regarded the action of the Hidatsa hunters as a personal insult. It is more likely, however, that they parted in consequence of some general misunderstanding concerning the division of game (and other matters perhaps), which may have culminated in some particular quarrel. There is no good reason for supposing the legend to be without foundation in fact. Laws con-

cerning the distribution of game are often unlike in different bands. Cases sometimes arise, too, which their laws do not cover, and grave disputes occur in consequence. The legend and the name Kihatsa seem to have some allusion to the Hidatsa manner of dividing game. When two members of this tribe kill a buffalo, one takes the hind quarters and hump, and is said to "take the back"; the other takes the rest of the forequarters and the entrails, and is said to "take the paunch".

During the years 1804, 1832, 1833, and 1834, we have the evidence of travelers that the three Knife River villages remained just where they stood in 1796, and it is said by the Indians that there was no change until some time after the epidemic of 1837, when the survivors of the three villages formed themselves in one on Knife River. There they remained until 1845, when the Hidatsa (and about the same time the Mandans—see § 10) moved up the Missouri, and established themselves where their permanent village now stands, some thirty miles by land and sixty by river from their old home. Here, as before stated, they were joined by the Arickarees in 1862.

It may be well here to give some account of the trading-post, which has lent its name to the village and the locality. In 1845, soon after the Hidatsa settled here, the American Fur Company began, with the assistance of the Indians, to build a stockaded post, which they called Fort Berthold, in honor of a Mr. Berthold of Saint Louis. In 1859, an opposition trading company erected in the village some inclosed buildings, which they named Fort Atkinson. In 1862, the opposition ceased, and the American Fur Company obtained possession of Fort Atkinson, which they then occupied, transferring to it the name of Fort Berthold. They abandoned the old stockade, which was afterward (December 24, 1862) burned by a war-party of Sioux, who attacked the village. One side of the newer fort still stands, and is occupied by the Indian agency; the other three sides having been burned down October 12, 1874.

§ 20. CHARACTER.—To illustrate the character of the Hidatsa, I present, first, a few extracts from the writings of

other observers, placing them in chronological order of observation. Some of the quoted writers visited this tribe in the most prosperous period of their history, others in later and unhappy days; yet their opinions are not at variance with one another.

1832.—“There is no tribe in the western wilds, perhaps, who are better entitled to the style of warlike than the Minataries; for they, unlike the Mandans, are continually carrying war into their enemies’ country; oftentimes drawing the poor Mandans into unnecessary broils, and suffering so much themselves in their desperate war-excursions that I find the proportion of women to the number of men as two or three to one through the tribe.”—*Catlin, N. A. Indians*, vol. I, p. 187.

“This day’s ramble showed us all the inhabitants of this little tribe, except a portion of their warriors, who are out on a war-excursion against the Riccarees; and I have been exceedingly pleased with their general behavior and looks, as well as with their numerous games and amusements, in many of which I have given them great pleasure by taking a part.”—*Ib.*, p. 199.

1834.—“The Mandans and Manitaries are proud and have a high sense of honor.”—*Maximilian*, p. 353.

1848.—“The Minataries are a noble, interesting people.”—*Palliser*, p. 198.

1851.—“Some days after, we stopped at Fort Berthold, to land some goods at the great village of the Minataries, or Osier tribe, nicknamed the *Grosventres* of the Missouri.”* * * * * “The great chief of the latter village, called Four Bears, is the most civil and affable Indian that I met on the Missouri.”—*De Smet*, pp. 76–77.

1854.—“The Grosventres have a large village of mud houses, very unsightly outside, but within warm and comfortable. These Indians are fine specimens of the red man. They are industrious, and raise corn enough to supply many of their neighbors with bread. They are well disposed toward the whites.”—*Report of Commissioner of Indian Affairs for 1854*.*

1858.—“I shall ever look back upon the years spent in

* Extract from report of Lieutenant Saxton to Gov. I. I. Stevens.

the Indian country as among the pleasantest of my life; and if in all my dealings with white men I had found the same sense of honor that characterized my 'savage' friends, my appreciation of human nature would be much higher."*—*Boller*, p. vii.

"During the whole time that I lived among the Grosventres, I never missed a single article, although I took no trouble to keep my things out of sight. My house would often be crowded with Indians; sometimes only one or two would be present; yet if called away I felt satisfied that on my return I would find everything just as I left it."—*Ib.*, pp. 239, 240.

1862.—"They [Grosventres and Mandans] are a good people; peaceable, reliable, and honest. They keep as far as is possible the treaty made at Laramie."—*Report of Commissioner of Indian Affairs for 1862*, p. 194.†

I can indorse the above opinions, and can say that the Hidatsa are to-day, for Indians, examples in industry, general morality, forethought, and thrift.

§ 21. APPEARANCE.—More than forty years ago we find the general appearance of these Indians thus described by a careful observer:—"The Manitaries are in fact the tallest and best-formed Indians on the Missouri, and, in this respect, as well as in the elegance of their costume, the Crows only approach them, whom they perhaps even surpass in the latter particular."‡ "The Manitaries do not differ much in personal appearance from the Mandans; but it strikes the stranger that they are in general taller. Most of the men are well-formed and stout; many of them are very tall, broad-shouldered, and muscular; the latter may, indeed, be said of the greater proportion of the men. Their noses are more or less arched and sometimes straight. * * * * The women are much like the Mandans; many of them are tall and stout, but most of them short and corpulent. There are some pretty faces among them, which, according to the Indian standard of beauty, may be called handsome."§

* From preface. These remarks seem to refer more particularly to the Grosventres and Mandans, with whom the author spent the greater part of the time that he lived "among the Indians".

† Report of Agent S. N. Lutta to the Commissioner.

‡ Maximilian, p. 179.

§ *Ib.*, pp. 395, 396.

At the present day, it can hardly be said that they are of finer *physique* than the Tetons and other roving bands of the Upper Missouri, who have suffered less, of late, from epidemic disease and hunger, but they still take greater pride in their dress and personal appearance than most of their neighbors. The frequent intermarriages of the Mandans and Hidatsa tend constantly to assimilate them more and more to one another in appearance; yet those claiming pure Hidatsa blood are generally taller and of more prominent features than those who consider themselves pure Mandans. We do not see as many faces among the Minnetarees pitted with small-pox as among the Arickarees and Mandans. Among all the tribes in the village, there are many disfigured by goiter and opacities of the cornea. All of the Hidatsa men bear on their bodies unsightly cicatrices resulting from the tortures of the Nahpike.

Tattooing may be spoken of in this connection. A few only of the old men are tattooed. The marks consist of numerous parallel bands on one side, or over the entire of the chest and throat, and over one or both arms. I have never seen tattooed marks on any of this tribe elsewhere, or in any other shape. The middle-aged men, the young men, the women, and the children are not tattooed. I believe that these marks on the old men were put on for something more than mere ornament, and had some forgotten significance. In Arickaree picture-writings, Grosventres are sometimes represented by a rude symbol of a man having the upper part covered with parallel stripes. As far as I can learn, this particular style of tattooing is peculiar to the Minnetarees.

Complexion—The majority of the Hidatsa have the ordinary dusky Indian complexion, which is, however, not of a uniform shade, as far as I have seen, in any tribe. There are none of this nation that would be considered dark for Indians. Among various tribes of western Indians may be found individuals, claiming pure aboriginal blood, who possess complexions much fairer than the average Indian, with light-colored hair and eyes. Such individuals are more common among the Mandans and Minnetarees than they are among most of the neighboring tribes. A natural or inherited clearness of com-

plexion, too, is more easily discernible among members of the village tribes than among members of roving bands who are more exposed to the weather. The presence of pale Indians in these tribes was noted by travelers in early days, before intermarriages with whites were common enough to have accounted for it.

Lewis and Clarke* and Gass† notice this fairness when speaking of the Mandans only, but their remarks are general. Catlin speaks of the fairness of the Mandans only, and supposes this peculiarity to arise from some pre-Columbian infusion of European blood.‡ The Prince of New Wied, who visited these tribes but one year later than Mr. Catlin, denies that the Mandans are of fairer complexion than their neighbors,§ while he asserts, at the same time, that, "after a thorough ablution, the skin of some of them appears almost white."|| I have heard old Mandans say that when the Minnetarees, including the Crows, first came among them, the strangers were a fairer race than they. Of the Crows, who, as before shown, once formed one nation with the Hidatsa, Colonel Raynolds, in his *Report of the Exploration of the Yellowstone* (1859), p. 48, says:—"The Crows are fairer than the Sioux, many of the mountain band being sallow and hardly a shade darker than whites who undergo similar exposure. This fact was so marked that the first seen were supposed to be half-breeds, but we were assured that they were of pure Indian descent."

It is not necessary to suppose an intermixture of European blood in order to account for lightness of color in an Indian. There is no reason why marked varieties of color should not arise in the Red Race as it has done in other races of men, and as it has so often done, under cultivation, within specific limits in the lower animals. I have seen full-blooded Indians who were whiter than some half-breeds and whiter than the darkest representatives of the Aryan Race. An increase of hairiness is a more reliable sign of Caucasian blood in an Indian than a diminution of color in the skin; and I never could discover that those fair Indians, claiming pure blood, were more hairy than others. The fairness of which I speak is not albinism,

* p. 89.

† p. 83.

‡ Okeepa, pp. 5, 42.

§ p. 334.

|| p. 337.

for the eyesight of the fair Indians is as perfect as that of the dark; they have no unusual appearance of the pupil, and exposure to sunlight darkens their skins. I have never seen an albino Indian.

Among various western tribes, individuals may be found who are characterized, even in childhood, by having coarse gray hair. From all I could see and learn, I should think that such persons are more numerous among the Minnetarees and Mandans than in any other tribe; and they are perhaps the most numerous among the Mandans.

§ 22. CEREMONIES.—Their most important ceremony is that of the Dahpika or Nahpika, which formerly took place regularly once a year, but is now celebrated every second or third year only. On the day when it is determined to commence this ceremony, some men of the Hidatsa tribe, dressed and mounted as for a war-party, proceed to the woods. Here they select a tall, forked cottonwood, which they fell, trim, and bark; to this they tie their lariats, and, by the aid of their horses, drag it toward the village. In the procession, the man who has most distinguished himself in battle, mounted on the horse on whose back he has done his bravest deeds, takes the lead; others follow in the order of their military distinction; as they drag the log along, they fire their guns at it, strike it with their sticks, and shout and sing songs of victory. The log, they say, is symbolical of a conquered enemy, whose body they are bringing into the camp in triumph. When the log is set up, they again go to the woods to procure a quantity of willows. A temporary lodge of green willows is then built around the log, as the medicine-lodge, wherein the ceremony is performed. The participants fast four days with food in sight, and, on the fourth day, submit to tortures which vary according to the whim of the sufferer or the advice of the medicine-men. Some have long strips of skin separated from different parts of their bodies, but not completely detached. Others have large pieces of the integument entirely removed, leaving the muscles exposed. Others have incisions made in their flesh, in which raw-hide strings are inserted; they then attach buffalo skulls to the strings and run round with these until the strings become

disengaged by tearing their way out of the flesh. Others, again, have skewers inserted in their breasts, which skewers are secured by raw-hide cords to the central pole, as in the Dakota sun-dance; the sufferer then throws himself back until he is released by the skewers tearing out of the flesh. Many other ingenious tortures are devised. In the narrative of Long's Expedition to the Rocky Mountains, we find an account of the latter part of this ceremony,* prepared probably from the statements of Mr. Dougherty or Mr. Lisa, as the expedition did not go near the Minnetaree country. All of the torments there described, and more, are inflicted to this day. Among them is the following:—"Another Minnetaree, in compliance with a vow he had made, caused a hole to be perforated through the muscles of each shoulder; through these holes cords were passed, which were, at the opposite ends, attached by way of a bridle to a horse, that had been penned up three or four days without food or water. In this manner he led the horse to the margin of the river. The horse, of course, endeavored to drink, but it was the province of the Indian to prevent him, and that only by straining at the cords with the muscles of the shoulder, without resorting to the assistance of his hands. And notwithstanding all the exertions of the horse to drink, his master succeeded in preventing him, and returned with him to his lodge, having accomplished his painful task."†

In describing the Minnetarees, Prince Maximilian says that they have the Mandan ceremony of the Okipa or O-kee-pa, with some modifications, and call it Akupeli. At this time, the Hidatsa call the Mandan ceremony Akupi (of which word probably Akupeli is an old form); but they apply no such term to their own festival. Maximilian did not spend a summer among those Indians, and, therefore, knew of both ceremonies only from description. If the Minnetaree festival to which he referred was, as is most likely, the Nahpika, he is, to some extent, in error. The rites resemble one another only in their appalling fasts and tortures. In allegory, they seem to be radically different.

The minor ceremonies are chiefly those connected with their

* pp. 276, 277, 278.

† pp. 277, 278.

bands, of which the men and women have separate organizations and separate ceremonies.* Rites connected with the eagle-trapping will be noticed hereafter. In one of his letters descriptive of the Minnetarees, Catlin gives an account of a green-corn dance,† and devotes a plate to illustrating the same.‡ He does not directly say that this is a Minnetaree festivity, but introduces the description in a way calculated to lead the casual reader to suppose that it is such. I have shown the plate to several of these Indians, and have given them the description of the dance, but have been invariably informed that they never had such a ceremony. In the same letter, he speaks of an improvident waste of the harvest in glutinous eating of the green corn. His remarks on this point certainly do not apply to the Hidatsa. In Chapter XIII of his work, Boller gives a brief description of a dance or paduididi performed by the Goose Band, an organization of the old women of this tribe; and, in Chapter XIX, he describes certain ceremonies of the White Cow Band. The latter band, originally, I believe, belongs to the Mandan women, but Hidatsa women are now admitted to its mysteries.

§ 23. MYTHOLOGY AND SUPERSTITIONS.—*Objects of veneration.*—The object of their greatest reverence is, perhaps, Itsikamahidiš, the *First Made*, or First in Existence. They sometimes designate him as Itakatétaš, or *Old Man Immortal*. Some Indians say that itsikamahidiš means *he who first made*, but such a rendering is not in accordance with the present etymology of the language. They assert that he made all things, the stars, the sun, the earth, and the first representatives of each species of animals and plants, but that no one made him. He also, they say, instructed the forefathers of the tribes in all the ceremonies and mysteries now known to them.

Mahopa, or Mahopa-ictiaš, is the equivalent in the Hidatsa language for those terms in other Indian tongues which are usually translated “The Great Spirit”. In this language, it may be (figuratively, perhaps) applied to the Itakatetaš, or any-

* See icke, ihokaicke, ihokamiaicke, masukaicke, masukakadista, masukamadaki, midaicke, and paduididi, in the Dictionary.

† p. 189.

‡ Plate 75.

thing else of a very wonderful or sacred nature. Much diversity of opinion exists among observers of Indian character concerning the ideas which the savages attach to this term; and the subject deserves more consideration than it has yet received. The ideas of all the tribes within our borders have undoubtedly been greatly modified by intercourse with the whites; and, recognizing this fact, many claim that the Great Spirit, or, more properly, Great Mystery, is a deity of the modern Indian only. I have certainly heard some old and very conservative Minnetarees speak of Mahopa as if they meant thereby an influence or power above all other things, but not attaching to it any ideas of personality. It would now be perhaps impossible to make a just analysis of their original conceptions in this matter. But the Old Man Immortal has no vague existence in their minds.

If we use the term *worship* in its most extended sense, it may be said that, besides this being, they worship everything in nature. Not man alone, but the sun, the moon, the stars, all the lower animals, all trees and plants, rivers and lakes, many bowlders and other separated rocks, even some hills and buttes which stand alone—in short, everything not made by human hands, which has an independent being, or can be individualized, possesses a spirit, or, more properly, a *shade*. (See *idahi* in Dictionary.)

To these shades some respect or consideration is due, but not equally to all. For instance, the shade of the cottonwood, the greatest tree of the Upper Missouri Valley, is supposed to possess an intelligence which may, if properly approached, assist them in certain undertakings; but the shades of shrubs and grasses are of little importance. When the Missouri, in its spring-time freshets, cuts down its banks and sweeps some tall tree into its current, it is said that the spirit of the tree cries while the roots yet cling to the land and until the tree falls into the water. Formerly it was considered wrong to cut down one of these great trees, and, when large logs were needed, only such as were found fallen were used; and to-day some of the more credulous old men declare that many of the misfortunes of the people are the result of their modern disre-

gard for the rights of the living cottonwood. The sun is held in great veneration, and many valuable sacrifices are made to it.

Future state.—They believe neither in a hell nor in a devil, but believe that there are one or more evil genii, in female shape (see *mahopamiis* in Dictionary), who inhabit this earth, and may harm the Indian in this life, but possess no power beyond the grave. Their faith concerning a future life is this: When a Hidatsa dies, his shade lingers four nights around the camp or village in which he died, and then goes to the lodge of his departed kindred in the Village of the Dead. When he has arrived there, he is rewarded for his valor, self-denial, and ambition on earth by receiving the same regard in the one place as in the other; for there, as here, the brave man is honored and the coward despised. Some say that the ghosts of those who commit suicide occupy a separate part of the village, but that their condition differs in no wise from that of the others. In the next world, human shades hunt and live on the shades of buffalo and other animals that have here died. There too there are four seasons, but they come in an inverse order to the terrestrial seasons. During the four nights that the ghost is supposed to linger near his former dwelling, those who disliked or feared the deceased, and do not wish a visit from the shade, scorch with red coals a pair of moccasins, which they leave at the door of the lodge. The smell of the burning leather, they claim, keeps the ghost out; but the true friends of the dead man take no such precautions.

Various superstitions.—They have a great many superstitious notions, yet I believe their superstitions are neither more numerous nor more absurd than those of the peasantry of some European nations to-day. There is, too, among them every degree of faith in these fancies, from almost perfect skepticism to the most humble credulity. I will not describe all of their superstitions known to me, but will refer, for illustration, to a few of them. They believe in the existence and visibility of human and other ghosts, yet they seem to have no terror of graveyards and but little of mortuary remains. You may frighten children after nightfall by shouting *nohidahi* (*ghost*), but will not scare the aged. They have much faith in dreams,

but usually regard as oracular those only which come after prayer, sacrifice, and fasting. They have queer notions respecting the effects of different articles of diet, thus: An expectant mother believes that if she eats a part of a mole or shrew, her child will have small eyes; that if she eats a piece of porcupine her child will be inclined to sleep too much when it grows up; that if she partakes of the flesh of the turtle, her offspring will be slow or lazy, etc.; but they do not suppose that such articles of food affect the immediate consumer. They have faith in witchcraft, and think that a sorcerer may injure any person, no matter how far distant, by acts upon an effigy or upon a lock of the victim's hair.

It is believed by some of the Hidatsa that every human being has four souls in one. They account for the phenomena of gradual death, where the extremities are apparently dead while consciousness remains, by supposing the four souls to depart, one after another, at different times. When dissolution is complete, they say that all the souls are gone, and have joined together again outside of the body. I have heard a Minnetaree quietly discussing this doctrine with an Assinneboine, who believed in only one soul to each body.

Amulets.—Every man in this tribe, as in all other neighboring tribes, has his personal medicine, which is usually some animal. On all war-parties, and often on hunts and other excursions, he carries the head, claws, stuffed skin, or other representative of his medicine with him, and seems to regard it in much the same light that Europeans in former days regarded—and in some cases still regard—protective charms. To insure the future fleetness of some promising young colt, they tie to the colt's neck a small piece of deer or antelope horn. The rodent teeth of the beaver are regarded as potent charms, and are worn by little girls on their necks to make them industrious.

Oracles.—Since their removal to their present village, they do not seem to have any very important local oracles to consult; but when they lived on Knife River, they had at least two such holy places. One of these was a famous holy stone, or "Medicine rock" (Mihopas, or, Mandan, Mīhopinis), which is described by Long and by Maximilian. It was some two or

three days' journey from their residence. The Hidatsa now seldom refer to it, and I do not think they ever visit it.

The other famous oracle, to which they now often refer, as they have still some fancies connected with it, was the Makadistati, or *House of the Infants*, a cavern, near the Knife River, which they supposed extended far into the earth, but whose entrance was only a span wide. This cave, they say, was inhabited by pygmies, or mysterious infants, who came out only at night, and then with great caution, lest they should be observed, and who followed a wise and watchful leader that knew the scent of man and snuffed the air as he advanced, like the leader of a band of antelope. They suppose that if he detected the presence of a human being, he gave the alarm and all retreated. After rainy nights, they saw tracks of some animals going from and returning to the cave, which tracks they said were those of the infants. The oracle was thus consulted: The childless husband, after a long fast, would repair to the neighborhood of the cave at night, and secrete himself behind a bowlder, to the leeward, to watch; if, in his hunger-weakened brain, he had a vision of the infants, he returned home, confident that he would be a father within a year. The barren wife who desired children would, at sunset, lay at the mouth of the cave a tiny play-ball and a little bow and arrow. If the ball was missing in the morning, she believed that within a year she would be the mother of a girl; while if the bow and arrow were missing, she supposed she would be the mother of a boy. If neither were "taken", she went back with little hope, and could not consult the oracle again until a year had elapsed. There are those among them who imagine that, in some way or other, their children come from the Makadistati; and marks of contusion on an infant, arising from tight swaddling or other causes, are gravely attributed to kicks received from his former comrades when he was ejected from his subterranean home.

An account, given in Long's travels, of a certain hill, which "was supposed to impart a prolific virtue to such squaws as resorted to it", etc.,* seems to refer to this oracle;

* Long, vol. i, pp. 274-275.

but, if such is the case, I believe the account to be incorrect in some respects.

§ 24. MARRIAGE, ETC.—Marriage is usually made formal by the distribution of gifts on the part of the man to the woman's relations. Afterward, presents of equal value are commonly returned by the woman's relations, if they have the means of returning them and are satisfied with the conduct of the husband. After the marriage, if the husband is a young man taking his first wife, he becomes an inmate of his father-in-law's lodge, and helps, by his hunting, to support his wife's parents. Some travelers have represented that the "marriage by purchase" among the Indians is a mere sale of the woman to the highest bidder, whose slave she becomes; but I feel that they misrepresent the custom, unless where their remarks may apply to some modern irregularities among the least reputable persons. Certainly, they misrepresent the custom as it exists in this tribe. The presenting of the wedding-gift is a form. The gift itself is a pledge to the parents for the proper treatment of their daughter, as well as an evidence of the wealth of the suitor and his relations. The larger the marriage-gift the more flattering it is to the bride and her relations; hence, the value of the presents offered has something to do in favoring a suitor's cause; but girls are left much to their own choice in selecting husbands for themselves. Parents sometimes, by persuasion, but rarely by any harsh coercion, endeavor to influence a daughter in the reception or rejection of an offer. I have known many cases where large marriage-presents have been refused from one party, and gifts of much less value accepted from another, simply because the girl showed a preference for the poorer lover. The fame of a man as a warrior, his influence and position in the tribe, do more to secure him a good wife than the presents he may offer. Skill in hunting is a high recommendation; parents commonly advise their daughters to marry the men who will never leave the lodge unprovided with meat. I knew a case of a poor young Mandan, who had a sickly and worthless wife of another tribe, to whom, however, he was very kind; when she died, a well-to-do Grosventre, who had three fine daugh-

ters, gave them all to the young widower in marriage, and with them a valuable present in horses and other property, saying, "The young man has a good heart, and will be kind to my children when I am dead." Sometimes when a girl is crossed in her love, she elopes with her favorite. The pair remain out on the prairie for a week or so, and then return to the village. Usually this ends the trouble. They are then considered married, but such marriages are looked upon as undignified, and different terms are applied to a marriage by elopement and a marriage by parental consent. (See *kidahe* and *uahe* in Dictionary.)

Polygamy is practiced, but usually with certain restrictions. A man who marries the eldest of several sisters has a claim to the others as they grow up; and in most cases marries them, unless they, in the mean time, form other attachments and refuse to live with him. As certain female cousins are regarded as younger sisters, a man has often much latitude in selecting wives under this law. A man usually takes to wife the widow of a brother, unless she expresses an unwillingness to the arrangement, and he may adopt the orphans as his own children. When a Grosventre takes a second wife who is no relation to the first wife the results are generally unhappy. Sometimes the first wife leaves him and returns to her relations; sometimes she succeeds in chasing the second wife away. Occasionally, if the husband is well off, he provides them with separate establishments; sometimes, again, but rarely, the two wives agree.

Divorce is easily effected; yet, among the better class of people in the tribe, it is rare. A young man who possesses sufficient recommendations to secure a comely and industrious girl of good reputation and well connected is usually in no hurry to part with her, nor is she willing to leave him for trifling causes. The unions of such people often last for life. Among persons of different character, divorces are common. The Minnetaree woman is, as a rule, faithful to her husband, particularly when she is married to the man of her choice. It sometimes happens, however, that a married woman elopes. The injured husband may then satisfy himself by seizing all the property of the

seducer and of the seducer's friends that he can lay his hands on, and the latter often give him opportunities of doing so, or voluntarily come forward with presents to appease him. If the husband should at first slay his faithless wife, which is rarely done, no one would call him to account for it; but if he or any of his relations have made seizures or accepted presents on account of the elopement, he does not dare to touch her when she returns. But the most praiseworthy course for the husband to pursue is to send for the runaways, request their return to the village, and, when they come back, invite them to his lodge and formally present the woman to her seducer, giving him a horse or some other valuable gift into the bargain. In short, if he would show that "his heart is strong", he must treat the whole affair as if he had had a good riddance. If a man discards a wife for infidelity, or if she elopes from him, he hopelessly disgraces himself if he takes her back.

Notwithstanding that such are their customs, it must be remembered that their social discipline is not very severe. Punishments by law, administered by their soldier band, they have, but only for serious offenses against the regulations of the camp. He who simply violates social customs of the tribe often subjects himself to no worse punishment than an occasional sneer or taunting remark; but for grave transgressions he may lose the favor and regard of his friends.

With the Minnetarees, as with other western tribes, it is improper for a man to hold a direct conversation with his mother-in-law; but this custom seems to be falling into disuse.

§25. NAMES.—Children are named when a few days old. Sometimes to males four names are given, all of which will have the same noun, but each one a different adjective. Only one of these names will be commonly used. In after years, the names of the males are changed once, or oftener, or rather new names are given; for they will be called as often by the old names as by the new. The first new name is usually given to a youth after he has first struck an enemy in battle. The names of women are rarely changed. Sometimes, if a name is long, a part of it only is used in ordinary conversation. Nicknames are often given on account of some absurd saying,

ludicrous circumstance, or personal peculiarity; and it sometimes happens that a person is called by his nickname almost to the exclusion of his proper name. Boys are sometimes named in honor of distinguished warriors deceased. Horses are rarely named; but names are often given to dogs, particularly to such as children keep for pets. White men known to the tribe are ordinarily named by these Indians from personal peculiarities; thus, we have for whites names which translated signify Long Neck, Fish-Eyes, Antelope-Eye, Old Crane, etc. A white man who has been for many years employed at Fort Berthold as an ox-driver, and who has, in consequence of his employment, frequently occasion to say "wo, wo-haw!" is known among the Grosventres as momohas (Englished, Mómo-haush or Bobohaush). Whites are sometimes called by the translations of their regular Christian-names or surnames. Thus, an old interpreter named Pierre Garreau is called mis (Englished, Meesh or Beesh), from mi', *a rock*; and a Mr. Pease, who formerly traded at Fort Berthold, is known to the tribe as amazis (Englished, Amaúzhish), from amazi, *beans*. It is probable that some of these translations are made by the whites and then employed by the Indians.

I have seen some members of this and of other tribes who are ashamed to tell their names, and when asked for their names will answer reluctantly and with apologies, or seek a third party to give the information; while other Indians, apparently as conservative, exhibit no such hesitancy. I think that sensitiveness on this point is not so common among the Indians at Fort Berthold as among other tribes; nor is it as common among them now as it was ten years ago.

§ 26. RELATIONSHIP.—To illustrate their system of relationship, some of the Hidatsa names for relations are here synoptically given, although they may be found also in the Dictionary, each in its alphabetical order.

adutáka,—grandfather or great-grandfather, or grandfather's brothers.

ikú,—grandmother, great-grandmother, grandmother's sisters.

átē,—father, father's brothers, uncles in the male line.

átē-ka'ti,—a true father.

tatís,—another term for father, never used with the pronouns.

íka' or skás,—mother, mother's sisters, aunts in the female line.

hidú,—a true mother (same word as for bone).

hu,—another term for mother, said to be of amahami origin.

itídu,—a mother's brothers, uncles in the female line.

isámi,—a father's sisters, aunts in the male line.

itakísa,—a general name for sisters and female cousins, also the only name for a man's younger sister.

itamé'tsa,—a general name for brother or male cousin, also used in the sense of companion as in English. The only term for a woman's elder brother.

itáku,—a woman's younger sister.

ídú,—a woman's elder sister.

itamía,—a man's elder sister.

itsúka,—a man's or woman's younger brother.

íaka,—a man's elder brother.

idísi,—a son, said by both parents.

iká,—a daughter, a brother's daughter.

kidá,—a husband.

itádamia,—a wife, a wife's sisters, particularly her younger sisters.

úa,—a true wife.

isíkísi,—a husband's brother.

idá'ti,—a wife's brother, a brother's husband.

The above terms are for relations of the third person; many of them having the possessive pronoun of the third person 'i' inseparably prefixed, or to be removed only when pronouns of the first and second persons are used. To make the forms of the first and second persons 'ma' and 'di' are respectively substituted for 'i', or the fragmentary pronouns 'm' and 'd' used. We have thus, mátē, *my father*; matsuka, *my younger brother*; dúa, *your wife*; díaka, *your elder brother*, etc. The words tatiš, ika', and hidu do not ordinarily take possessive pronouns, but are the same for all persons. All these may end with s. (See ¶ 90 in Grammar.)

In the above definitions, male cousins and adopted brothers are included under the term *brother*, and female cousins and adopted sisters under the term *sister*. Hence it is evident that their words expressive of relationship are often applied to the most distant and indefinite connections.

On examination of the foregoing list, the following facts may be noted : Of the terms for brother and sister, certain ones are used only for relatives of the male, others only for those of the female ; some are applied only to elder, others only to younger relatives ; while two of the terms are general. There is a separate term for a maternal uncle, but none for a paternal uncle ; he is called by the same name as a father. When they wish to distinguish between an actual father and a father's brothers, they use the adjective *ka'ti*, *true*, *real*, in speaking of the former. While there is a name for paternal aunt, there is none to distinguish maternal aunt from mother ; yet there is a special word to designate the real mother, although she is commonly called by the terms which apply as well to her sisters. There are two names for wife ; one for a wife by actual marriage, the other for an actual wife as well as what might be called a potential wife, *i. e.*, a wife's sisters. There are two terms for brother-in-law, but no general term, as with us.

It must not be supposed, from the wide significance of some of their terms, that they do not discriminate between all grades and conditions of kinship. When they have no single word to define the relationship, they employ two or more words.

§ 27. HUNTING.—Their methods of hunting are much the same as those of all the other plain Indians. In former days they made antelope-parks,* they stampeded herds of buffalo over bluffs ; they approached animals carefully until within close arrow-range, or decoyed them to approach the hunter by imitative sounds, or, as in the case of antelope, by displaying attractive objects. When they obtained horses, the chasing of the buffalo became common ; and when they came into the possession of fire-arms, they began to hunt much as white

* See Lewis and Clarke, p. 92 ; De Smet, p. 148 *et seq.* ; Maximilian, p. 385. Other authors describe this mode of hunting.

men do. They still often employ the primitive methods; thus, when they find antelope abundant, they make the oft-described antelope-park. The bow and arrow are still largely employed by the hunters; and fall-traps and snare-traps are made to catch foxes and other small animals. The boys practice themselves in the use of the bow by shooting at marmots and small birds, and in winter they set horse-hair snares for snow-buntings. The majority of their modes of capturing and killing the lower animals have been so extensively described by other observers* that I will make no further reference to them here. But I will give an account of their eagle-hunt, which, as far as I know, has never been fully described in any book of travels, although Maximilian and Hayden both speak of it.

Eagle-hunting.—Late in the autumn or early in the winter, when they go out on their winter-hunt, a few families seek some quiet spot in the timber, and make a camp with a view to catching eagles. After pitching their tents, they first build a small medicine-lodge, where the ceremonies, supposed to be indispensable, are performed, and then make several traps on high places among the neighboring hills. Each trap consists of a hole dug in the earth, and covered with sticks, sods, etc.; a small opening is left in the covering; a dead rabbit, grouse, or other animal is tied on top; and an Indian is secreted in the excavation below. The eagle, seeing the bait, sweeps down and fastens his claws in it; but, the bait being secured, he is unable to remove it. When the eagle's claws are stuck, the Indian puts his hand out through the opening, and, catching the bird by both legs, draws him into the hole and ties him firmly. The trapper then re-arranges the top of his trap, and waits for another eagle. In this way many eagles are caught; they are then brought alive into camp, the tails are plucked out, and the bird is set at liberty, to suffer, perhaps, a similar imprisonment and mutilation at some future time.

The covered hole or trap is called *amaši'*. When the trapping-season is over, they break up the camp; and, if the locality is not already provided with a name, they call it the

* Particularly the exciting "buffalo-surround". See Catlin, *N. A. Indians*, vol. I, p. 199 *et seq.*—Boller, p. 224 *et seq.*

amasi' of whoever was master of ceremonies during the season. Two instances of this manner of naming are given in the list of Local Names.

The medicine-lodge is built after the manner of their ordinary earth-covered dwelling-houses, but is much smaller. The door-way is low and small; and the door, consisting of a skin stretched on a frame, is suspended from the top by a string. On the inside of the lodge, opposite to the door, is a sort of altar, on which various charms and relics are placed; around the edge, to the right and left of the door, hay is spread to serve as seats; and, in the center, is the fire-place. At night, after the trappers return, they sit to the left; their visitors sit to the right, as they enter. The latter enter and leave the lodge only by opening the door on the side corresponding with their seats. No person is allowed to spit on the floor, but he may spit behind him in the hay. Women are not allowed to enter the lodge, but may come to the door and hand in food and water.

When some of the men wish to take part in the trapping, they go, during the day, after a preliminary fast, to the medicine-lodge. There they continue without food until about midnight, when they partake of a little nourishment, and go to sleep. They arise just before dawn, or when the morning-star rises; go to their traps; sit there all day without food or drink, watching for their prey, and return about sunset. As they approach the camp, every one there rushes into his lodge, for the hunter must see, or be seen by, none but his fellow-hunters until he enters the medicine-lodge. On entering the lodge, they stay there for the night. About midnight they eat and drink for the first time since the previous midnight, and then lie down to sleep, to arise again before the dawn and go to their traps. If there be one among them who has caught nothing during the day, he must not sleep at night, but must spend his time in loud lamentation and in prayer. The routine described must be continued by each hunter four days and four nights, after which he returns to his own lodge hungry, thirsty, and tired, and follows his ordinary pursuits until he feels able to go again to the eagle-traps. During the four

days of the trapping, the hunter sees none of his family, and speaks to none of his friends except those who are engaged in the trapping at the same time. They believe that, if any eagle-hunter does not properly perform all these rites, the eagle, when caught, will get one of his claws loose and tear the captor's hands. There are men in the tribe who have had their hands crippled for life in this way.

The chief objects of pursuit in this hunt are the tail-feathers and largest wing-feathers of the war-eagle, *Aquila chrysætus*, which are in such great requisition as emblems of valor. Of course, other birds of prey besides the war-eagle often seize the bait; of such three species are considered worthy of capture; but these inferior birds are often slain at the trap instead of being brought home alive.

§ 28. WARFARE.—The tales which some of the old men of this tribe tell of the warlike expeditions of their fathers and grandfathers seem scarcely credible, although from the descriptions of distant countries that they contain they bear internal evidence of truth. The journeys performed by the Hidatsa war-parties of the last century were very long, but those undertaken by single individuals were more extraordinary. I have heard it related (with many descriptive embellishments and minute particulars) of an old warrior that he traveled directly to the south on foot until he reached the Platte River; there he built himself a bull-boat, and floated far down the Lower Missouri, where he found the land all forest, and where he plucked fruits and shot birds such as he had never seen before; and there, from the head of some unknown Indian, he raised a scalp, and returned to his people after an absence of twenty lunar months. Another story is told of one who traveled toward the north-star until he came to a land where the summer was but three moons long. Here he raised the scalp of some poor Tinneh, and came back to his native village in about seventeen moons from the day he started.

The Minnetarees now rarely meet the Shoshonees, or Snake Indians of the Rocky Mountains, either in war or in peace; yet, in 1804, as appears from the account of Lewis

and Clarke, an almost constant warfare was carried on between these two tribes. There are old men now among the Hidatsa who speak of battles that they fought in their youth on the banks of streams that flow to the west. There are middle-aged men in this tribe who have, on mounted war-parties, passed through the Dakota hunting-grounds to strike the Chippeways in Minnesota. When the Chippeways would see the tracks of the scalp-hunters pointing toward the western prairies, they would perhaps blame the Dakotas, and revenge themselves on the latter. Of late years, their military operations have become more restricted since the Dakotas have given them all they could attend to near home.

Occasionally they have pitched battles with their enemies, but most of their hostilities consist in the raids of small war-parties, whose great object is not to take many scalps at any hazard but to inflict some injury without loss to themselves. The popularity of a partisan leader depends much on the small cause for mourning which his excursions entail on the tribe. When, however, they fight to resist a war-party, or meet an enemy by accident when they are not out on a regular war-excursion, they fight with little regard for life.* Many of their war-parties start out on foot, expecting to return with stolen horses.

Prisoners of war.—Young children are often taken prisoners of war. They are neither ill-treated nor compelled to perform unusual labors. Sometimes they are adopted by people who have lost children, and are then treated with parental kindness. When they have grown to maturity, they sometimes return to the tribe whence they came, but more often remain with their captors. I have never seen or heard of these Indians taking adult prisoners, for the purpose of torturing them to death, as was so common among the eastern tribes. The Hidatsa kills his enemy outright.

The *bodies of the slain*, however, they mutilate in every conceivable shape. Sometimes they burn them whole, on large pyres; sometimes they hack them in pieces and burn

* See account of a battle near Fort Berthold between Minnetarees and Sioux, given by Boller, p. 145.

the fragments as offerings to the sun. Palliser gives an account of a fight between the Minnetarees and the Sioux at Fort Berthold, which he closes with the following remarks:—“The skirmish now terminated; the Sioux retired and the Minnetarees returned to their village in triumph, dragging the body of their unfortunate victim along with them. Then commenced a truly disgusting sight; the boys shot arrows into the carcass of their fallen enemy, while the women, with their knives, cut out pieces of the flesh, which they broiled and ate. I turned away chilled with horror, and the whole scene haunted me for hours, and frequently afterward.”* I first read this after I had known these Indians for some years, and was much surprised, for I had never heard of cannibalism among them, and had known of cases where some had died of hunger without resorting to this practice, which, among starving Europeans, is not uncommon. I had also heard Mr. Palliser’s former hunting-companions and acquaintances on the Upper Missouri speak of him in terms of high praise as a man of veracity; and I have heard the adventures related in his book corroborated by eye-witnesses; therefore I took particular pains to inform myself on this point; and I was assured by the oldest white residents, as well as by the oldest Indians, that none of this tribe had ever, under any circumstances, devoured human flesh. They say that the neighboring tribe of Crees do sometimes eat parts of the bodies of enemies slain in battle; and they account for his assertion either by supposing that there were Crees visiting the camp at the time, or that the horrified Palliser “turned away chilled” upon witnessing the cutting and broiling, and without waiting to see if the flesh was eaten, but taking the latter for granted.

§ 29. STORIES.—Long winter-evenings are often passed in reciting and listening to stories of various kinds. Some of these are simply the accounts given by the men of their own deeds of valor, their hunts and journeys; some are narrations of the wonderful adventures of departed heroes; while many are fictions, full of impossible incident, of witchcraft and magic. The latter class of stories are very numerous. Some of them

have been handed down through many generations ; some are of recent origin, while a few are borrowed from other tribes. Of course, the interest of a tale depends much on the way it is told ; although the plot remains the same with different narrators, the accessories and embellishments are added by each one to suit himself. Thus, some old men acquire great reputations as story-tellers, and are invited to houses and feasted by those who are desirous of listening to them. Good story-tellers often originate tales, and do not disclaim the authorship. When people of different tribes meet, they often exchange tales with one another.

As an example of their tales of fiction, I have selected a story, said to belong originally to this tribe, and to have been known to it from time immemorial. An old Indian will occupy several hours in telling it, with much elegant and minute description, which I omit. On the other hand, I add nothing, and give the following as a simple abridgment of the tale as I have heard it told.

Tale of fiction.—Near the mouth of Burnt Creek, on the east bank of the Missouri, are the vestiges of some large round lodges, which stood there before the Indians came into the land. They were inhabited by various mysterious beings of great power in sorcery. In one of the lodges lived the two great demi-gods Long Tail and Spotted Body ; a woman lived with them, who took care of their lodge, and who was their wife and sister ; and these three were at first the only beings of their kind in the world. In a neighboring lodge lived an evil monster named Big Mouth, "who had a great mouth and no head". He hated the members of Long Tail's lodge, and when he discovered that the woman was about to become a mother he determined to attempt the destruction of her offspring.

When Long Tail and Spotted Body were absent on a hunt one day, Big Mouth entered their lodge, and, addressing the woman, said that he was hungry. The woman was greatly frightened, but did not wish to deny him her hospitality ; so she proceeded to broil him some meat on the coals. When the meat was cooked, she offered it to him in a wooden dish

He told her that, from the way his mouth was made, he could not eat out of a dish, and that the only way she could serve him the food so that he could eat it was by lying down and placing it on her side. She did as he intimated, when he immediately devoured the meat, and in doing so tore her in pieces. She died, or seemed to die; but the children thus rudely brought into the world were immortal. One of these he seized, and throwing him into the bottom of the lodge, said: "Stay there forever among the rubbish and let your name be Atutish."* The other he took out and threw into a neighboring spring, saying to him: "Your name is Mähash;† stay there forever, where you will love the mud and learn to eat nothing but the worms and reptiles of the spring."

When Long Tail and Spotted Body came home, they were horrified to find their sister slaughtered; they mourned her duly, and then placed her body on a scaffold, as these Indians do. After the funeral, they returned hungry to the lodge, and put some meat on the fire to cook. As the pleasant odor of the cooking arose, they heard an infantile voice crying and calling for food. They sought and listened, and sought again, until they at length found Atutish, whom they dragged forth into the light, and knew to be the child which they supposed was devoured or lost forever. Long Tail then placed Atutish on the ground, and, holding his hand some distance above the child's head, made a wish that "he would grow so high"; and instantly the child attained the stature, mind, and knowledge of a boy about eight years old. Then Long Tail made many inquiries concerning what had happened to him and the whereabouts of his brother; but the child could give no information of what took place during the visit of Big Mouth.

In a day or two after this transaction, the elders made for the child a little stick and wheel (such as Indian children use in the game called by the Candians of the Upper Missouri *roulette*), and bade him play round in the neighborhood of the lodge, while they went out to hunt again. While he was play-

* Or atutis. See 'atuti' in Dictionary.

† Or mähash. See 'maha' in Dictionary.

I have given above these two names in an English form for the convenience of the reader.

ing near the spring, he heard a voice calling to him and saying "miakas" (*my elder brother*). He looked in the direction from which the voice proceeded, and saw little Mahash looking out of the spring. Wanting a playmate, Atutish invited him to come out and play. So Mahash came out, and the two brothers began to amuse themselves. But when Long Tail and his brother approached the lodge, on their return from the hunt, Mahash smelled them far off, rushed away like a frightened beast, and hid himself in the spring. When the elders returned, Atutish told them all that had happened while they were gone. They concluded that he of the spring must be their lost child, and devised a plan to rescue him, which they communicated to Atutish.

Next morning they made another and smaller roulette-stick, for the enchanted child to play with. Then they divested themselves of their odor as much as possible, and hid themselves near the spring and to the leeward of it. When all was ready, Atutish went to the edge of the spring, and cried aloud "Mahash! Do you want to come out?" Soon the latter lifted his head cautiously out of the spring, raised his upper lip, showing his long white fangs, snuffed the air keenly, looked wildly around him, and drew back again into the water. Atutish then went near where he had seen his brother rise, and called again to him; but the child answered from the water that he feared to come out, as he thought he smelt the hunters. "Have no fear," said Atutish; "the old men are gone out hunting and will not be back till night. I am here alone. Come out to the warm sunlight. We will have a good time playing; and I will give you something nice to eat." Thus coaxed and reassured, the other ventured out, still looking mistrustfully around him. Atutish then gave him a piece of boiled buffalo-tongue to eat, which the little boy said was the best thing he had ever tasted. "Very well," said Atutish, "let us play, and I will stake the rest of this tongue against some of your frogs and slugs on the game." Mahash agreed; and soon, in the excitement of the play, he forgot his fears. They played along with the roulette some time without much advantage on either side, until, at length, they threw their sticks so evenly

that it was impossible to tell which was farthest from the wheel. They disputed warmly, until Atutish said, "Stoop down and look close and you will see that I have made the best throw." The other stooped over to observe; and, while his attention was thus engaged, his brother came behind the little fellow, seized him, and held him fast. Atutish then called to the concealed hunters, who ran up, threw a lariat around the struggling captive and bound him firmly. Having secured the wild boy, their next task was to break the spell by which his tastes and habits were made so unnatural. To accomplish this, Long Tail and Spotted Body put him in the sweat-house and there steamed him until he was almost exhausted. They then took him out and began to whip him severely. As they plied the lash, they made wishes, that the keen scent would leave his nose, that the taste for reptiles would leave his mouth, that the fear of his own kind would leave his heart, etc. As they progressed with this performance, he suddenly cried out to Atutish, "Brother, I remember myself now. I know who I am." When he said this he was released; and his first impulse was to run to the spring. He ran there; but when he reached the edge, he stopped, for he found that he no longer loved the black mud and the slimy water; and he returned to the lodge.

Long Tail then placed the twins side by side, and holding his extended hand, palm downward, above their heads, a little farther from the ground than on the previous occasion, wished that they would both be "so high"; when, at once, they grew to the size of boys about fourteen years old, and they grew in wisdom correspondingly. Then Long Tail made bows and hunting-arrows for the boys, and a pair of medicine-arrows for their protection and for use on extraordinary occasions; and he addressed them saying, "You are now big enough to protect yourselves. Go out on the prairie and hunt, and we will see which one of you will be the best hunter." After that time they went out every day, and became expert hunters.

Once, as they were looking for game among the hills, they came to a scaffold on which a corpse was laid. "There," said Atutish, "is the body of our mother. She was murdered, no one knows how." "Let us try the strength of our medicine-

arrows on her," said Mahash; "perhaps we can bring her back to life." So saying he stepped close to the scaffold and shot straight up. As the arrow turned to fall, he cried out, "Take care, mother, or you will get hurt;" and, as it descended near the body, the scaffold shook and a low groan was heard. Then Atutish stepped nearly under the scaffold and shot up in the air. As his arrow turned to fall, he cried out, "Mother! Mother! Jump quick, or the arrow will strike you." At once she arose, jumped down from the scaffold, and, recognizing her children, embraced them. The boys then asked her who was the author of their calamities, and how it all happened. She pointed to the lodge of Big Mouth, and related all the circumstances of her death. Upon hearing this, the boys swore they would be revenged. Their mother endeavored to dissuade them, describing Big Mouth to them, assuring them that his medicine was potent, and that he would certainly destroy them if they went near him. They paid no attention to her remonstrances, but proceeded to plot the destruction of the monster.

Now, this Big Mouth had a very easy way of making a living. He neither trapped nor hunted, nor took pains to cook his food. He simply lay on his back, and when a herd of deer came within sight from his lodge, or a flock of birds flew overhead, no matter how far distant, he turned toward them, opened his great mouth, and drew in a big breath, when instantly they fell into his mouth and were swallowed. In a little while, the boys had their plans arranged. They built a large fire, and heated some small bowlders in it. Then they carried the stones to the top of his lodge, put them near the smoke-hole, and began to imitate a flock of blackbirds. "Go away, little birds," said Big Mouth; "you are not fit to eat, and I am not hungry; but go away and let me sleep, or I will swallow you." "We are not afraid of you," said the boys; and they began to chirp again. At length Big Mouth got angry. He turned up his mouth, opened it wide, and just as he began to draw his breath to suck them in, the boys stepped aside, and hurled the stones down into the lodge. "Oh, what sharp claws those birds have! They are tearing my throat," exclaimed the monster, as he swallowed the red-hot rocks. The next moment he

roared with pain and rushed for his water-jars, drinking immense draughts; but the steam made by the water on the rocks swelled him up; and the more he drank the worse he swelled until he burst and died.

The boys brought the body home, and, after they had danced sufficiently around it, their mother praised them for what they had done, but she said, "You must not be too venturesome. All these lodges around are inhabited by beings whose powers in sorcery are great. You cannot always do as well as you have done this time. You should keep away from the rest of them. There is one old woman in particular whom you must avoid. She is as powerful as Big Mouth; but you cannot kill her in the same way that you killed him, for she catches her food, not in her mouth, but in a basket. Whenever she sees anything that she wants to eat she turns her basket toward it and it drops in dead. If she sees a flock of wild geese among the clouds, no matter how high they fly, she can bring them down." When the boys heard this, they said nothing in reply to their mother, but set off secretly to compass the death of the witch. They went to the lodge of the latter, and, standing near the door, cried, "Grandmother, we have come to see you." "Go away, children, and don't annoy me," she replied. "Grandmother, you are very nice and good, and we like you. Won't you let us in?" continued the boys. "Oh, no," said she, "I don't want to hurt you; but begone, or I will kill you." Despite this threat, they remained, and again spoke to her, saying, "Grandmother, we have heard that you are very strong medicine, and that you have a wonderful basket that can kill anything. We can scarcely believe this. Won't you lend us the basket a little while until we see if we can catch some birds with it?" She refused the basket at first, but, after much coaxing and flattering, she handed it to them. No sooner were they in possession of the basket than they turned it upon the witch herself, and she dropped into it dead.

After this exploit, the mother again praised her boys, but again warned them to beware of other evil genii of the place, which she described. One of these was a man with a pair of

wonderful moccasins, with which he had only to walk round anything that he wanted to kill. Another was a man with a magic knife, with which he could instantly cut or kill anything that he threw the knife at. These individuals they destroyed in the same manner that they overcame the basket-woman, by coaxing them to lend their magic property, and then slaying the owners with their own weapons. On each occasion, the boys retained the charmed articles for their future use.

When all this was done, the old mother called her boys and told them there was but one more dangerous being that they had to guard themselves against. She said, "He lives in the sky, where you can not get at him; but he can hurt you, for his arm is so long that it reaches from the heavens to the earth. His name is Long Arm." "Very well," said the boys, "we will beware of him." One morning, soon after receiving this advice, they went out very early to hunt, but could find nothing to kill. They walked and ran many miles, until late in the day, when they became very tired and lay down to sleep on the prairie. As was their custom, they stuck their medicine-arrows in the ground, close beside them. The arrows possessed such a charm that if any danger threatened the boys they would fall to waken them. While the brothers lay asleep, Long Arm looked down from the clouds, and, beholding them, stretched his great arm down toward them. As the arm descended, the arrows fell hard upon the boys, but the latter were so tired and sleepy that they did not waken, and Long Arm grasped Atutish and bore him to the sky. In a little while, Mahash woke up and discovered, to his horror, that the warning arrows had fallen and that his brother was gone. He looked round carefully on the prairie for the departing tracks of his brother or for the tracks of the man or beast that had captured him, but in vain. When at his wit's end, and almost in despair, he chanced to glance toward the sky, and there, on the face of a high, white summer cloud, he saw the doubled track of Long Arm, where he came near the earth and went back. Mahash laid down his bow and arrow and other accoutrements, retaining only his medicine-knife, which he concealed in his shirt. He next stuck his magic arrows into the

ground and got on top of them, and then he crouched low, strained every muscle, and sprung upward with all his might. He jumped high enough to catch hold of the ragged edge of the cloud. From that he scrambled higher until he at last got on Long Arm's trail, which he followed. For fear of recognition, he wished himself smaller, and, becoming a little, toddling child, moved on until he came to a great crowd, moving in one direction, with much talk and excitement. He ran up to an old woman who walked a little apart, and asked her what was the matter. She informed him that they had just captured one of the children of the new race which was growing on the earth—a boy who had destroyed many favored genii, and that they were about to kill and burn him. "Grandmother," said Mahash, "I would like to see this, but I am too little to walk there. Will you carry me?" She took him on her back and brought him to the place where the crowd had gathered. There he saw his brother tied to a stake, and a number of people dancing around him. He thought that if he could only reach the post unobserved and touch the cords with his medicine-knife, he could release his brother; but for some time he was puzzled how to do it. At length he slid down from the old woman's back, and wished that for a little while he might turn to an ant. He became one, and, as such, crawled through the feet of the crowd and up to the post, where he cut the cords that bound Atutish. When the latter was free, Mahash resumed his proper shape, and they both ran as hard as they could for the edge of the clouds. The crowd pursued them; but, as each foremost runner approached, Mahash threw his knife and disabled him. At last, Long Arm started after the brothers, running very fast. As he came within his arm's length of them, he reached out to grasp one of them. As he did so, Mahash again threw his knife, and severed the great arm from the shoulder. The boys got back safely to the earth. Then, having ridded themselves of all their enemies, they lived in peace, and in time they moved away from that locality.

§30. DIVISIONS OF TIME.—Many writers represent that savage Indian tribes divide the year into twelve periods corre-

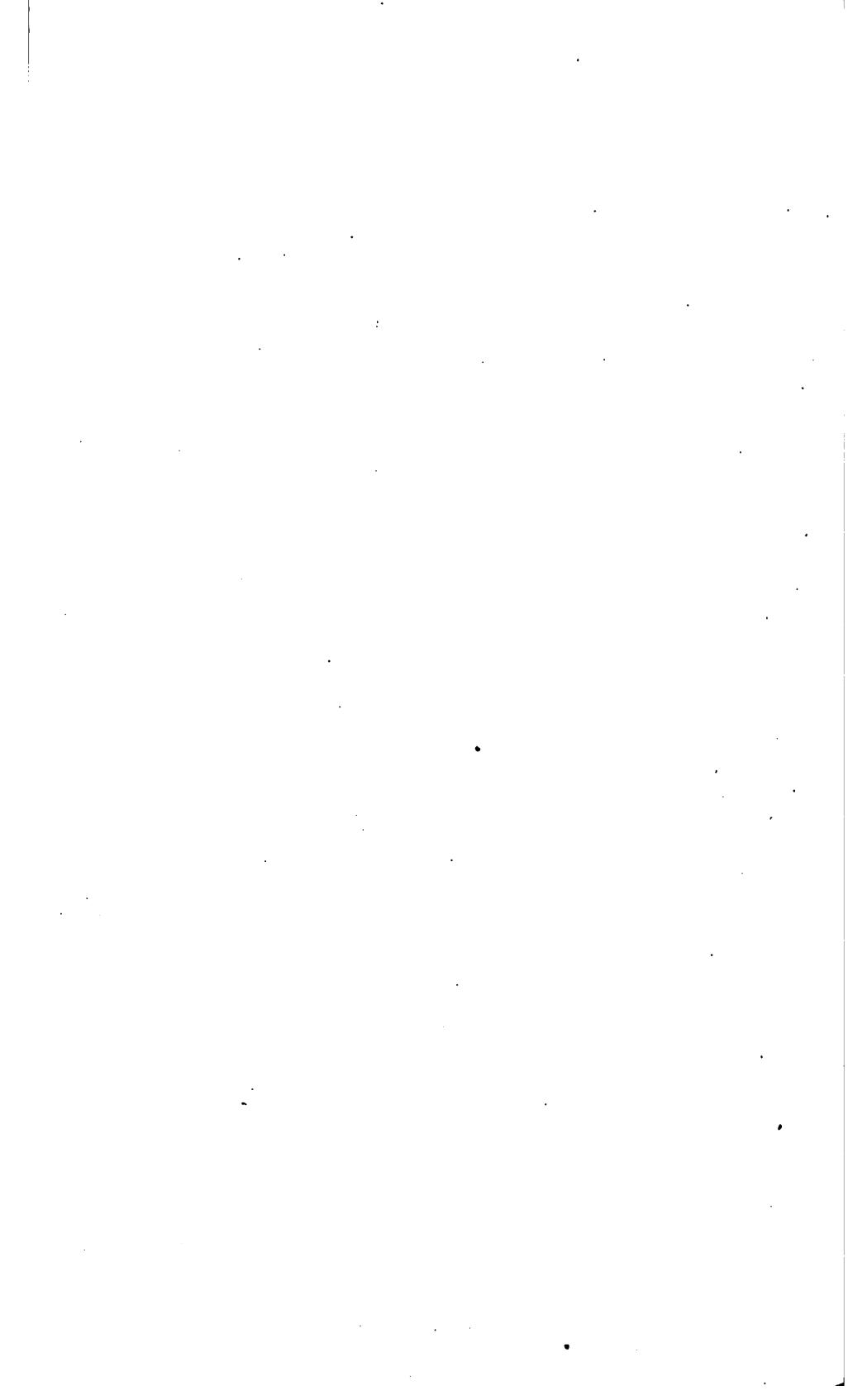
sponding to our months, and that each month is named from some meteorological occurrence or phase of organic creation observable at the time. Among others, Maximilian presents us with a list of twelve months,*—"The month of the seven cold days", "The pairing month", "The month of weak eyes", etc. He introduces this list in one of his chapters descriptive of the Mandans. He does not say it is their list of months. He publishes it without comment; and yet it is presented in such a way as to lead the reader to suppose that it is the regular and original Mandan calendar. Other authors present lists of Indian months in much the same way. As the results of my own observations, I should say that the Mandans and Minnetarees are generally aware that there are more than twelve lunations in a year, that they as yet know nothing of our manner of dividing the year, and that, although when speaking of "moons", they often connect them with natural phenomena, they have no formal names for the lunar periods. I think the same might be said of other tribes who are equally wild.

The Hidatsa recognize the lapse of time by days, by lunar periods, and by years. They also recognize it by the regular recurrence of various natural phenomena, such as the first formation of ice in the fall, the breaking up of the Missouri in the spring, the melting of the snow-drifts, the coming of the wild geese from the south, the ripening of various fruits, etc. A common way of noting time, a few years ago, was by the development of the buffalo calf *in utero*. A period thus marked by a natural occurrence, be it long or short, is called by them the *kadu*, *season*, *time*, of such an occurrence. Some long seasons include shorter seasons; thus they speak of the season of strawberries, the season of service-berries, etc., as occurring within the season of warm weather. They speak of the seasons of cold weather, or of snow (*tsidie*, *mada*), of warm weather (*ade*), and of death, or decay (*mata*), which we consider as agreeing with our seasons of winter, summer, and fall; but they do not regularly allot a certain number of moons to each of these seasons. Should you ask an interpreter who knew the European calendar what the "Indian names of the

months" were, he would probably give you names of a dozen of these periods, or natural seasons, as we might call them, corresponding in time to our months. In a few years, when these Indians shall know more of our system of noting time than they now do, they will devise and adopt regular Hidatsa names for the months of our calendar.

Other facts concerning their cognizance of time may be learned from Paragraphs 256 and 257 of the Grammar, and by referring in the Dictionary to the following words, which are names of different parts of the astronomical day:—atade, ata, kiduhakute, midiatede, midiate, midiatedu, midiate-odaksipe, midimapēdupahide, midimapēdupahi, midimapēdupahi-dakamidi, midiimahpide, midiimaḥpi, opade, opa, oktside oktsi, oktsidu, mape and maku.

PHILOLOGY.



PHILOLOGY.

§I. CLASSIFICATION OF THE HIDATSA LANGUAGE.—The language of the Minnetarees has been classified as belonging to the linguistic group called the Dakota group, and very properly so called, not because there is any evidence that the present Dakota tongue is the parent language of the group or the most direct representative of an archaic parent language, but because it is the most extensively spoken, and the most thoroughly and intelligently studied language of the group.

§II. RELATIONS OF DAKOTA TO HIDATSA.—The Hidatsa language resembles the Dakota in many respects; and a large list might be made of words which are the same in both languages, if we allow for the interchangeability of certain lingual and labial sounds in the Hidatsa, to be described hereafter. The following are examples:—hota, *gray*; i, *mouth*; ista, *eye*; itopa, *fourth*; ma, *I*; mini or midi, *water*; nita or dita, *thine*; nopa or dopa, *two*; te, *die*; topa, *four*; besides particles, such as i, denoting the instrument, to, interrogative, etc.

There are many more words in each language which very closely resemble their synonymes, or approximate synonymes, in the other; and several which in both languages are perfect homonymes and imperfect synonymes. These statements are illustrated in the following list:—

(DAKOTA.*)	(HIDATSA.)
dote,	doti, <i>throat</i> ;
hi,	hi, <i>tooth, edge, point</i> ;
hiŋ,	hi', <i>feathers, fur, hair</i> ;
ha,	ha, <i>rough</i> ;
inkpa,	icpu, <i>point</i> ;
inonpa,	inopa, <i>second</i> ;
ité,	ite, <i>face</i> ;
mita,	mata, <i>my, mine</i> ;
mitawa,	matawae, <i>mine</i> ;

* The Dakota words used throughout this essay are from Rev. S. R. Riggs's *Dakota Grammar and Dictionary*. Where the Dakota definitions differ from the Hidatsa, they are given separately.

(DAKOTA.)

nagi,

č, *to shoot and hit,*

oti, ti, tipi,

ožu,

po,

pte,

pute,

šupe,

to,

u,

wa,

wasičun,

wata,

win,

(HIDATSA.)

dahi or uahi, *ghost* ;u, *to wound* ;ati, *house* ;oze, *to plant* ;pue, *foggy* ;mité, *cow* ;apute, *upper lip* ;šipe, *bowels* ;tohi, *blue* ;hu, *to come* ;ma' or wa', *snow* ;maši or wasi, *white man* ;mati or wati, *boat* ;mia or wia, *woman*.

In a number of words which are nearly or quite synonymous in both languages, we find little difference in sound, except that the Dakota č (English *ch* in *chain*) stands in place of the Hidatsa d; as in these examples:—

(DAKOTA.)

čaġu,

čančaŋ,

čante,

čaže,

čekpa,

čezi,

čute, *side* ;čahahake, *vertebræ* ;

mičun,

ničun,

(HIDATSA.)

daho, *lungs* ;dada, *to tremble* ;da'ta, *heart* ;dazi, *name* ;dehpa, *navel* ;dezi, *tongue* ;duta, *ribs* ;daħħaħa, *vertebral processes* ;in adu, *my elder sister* ;didu, or nidu, *thy elder sister*.

More commonly, however, we find the difference to consist chiefly in the Dakota words having y, where the Hidatsa words have d. As the Dakota causative prefixes ya and yu are represented in the Hidatsa by da and du, many verbs may be placed under this head. In the following words, and in many others, we have instances of this difference:—

(DAKOTA.)

ya,

ya, *to go*,yaga, *to peel with the teeth*,yahdeča, *to tear with the mouth*,yahēpa, *to drink up, as water*,

yamni,

(HIDATSA.)

da, *thou* ;da, *go thou* ;daħħade, *to shell with the teeth* ;daħħesa, *to tear with the teeth* ;daħħupi, *to drink dry* ;dami, *three* ;

(DAKOTA.)

yuha, *to lift*,
 yuhleća, *to tear in pieces, etc.*,
 yuhpa, *to throw down, etc.*,
 yuhuga, *to break a hole in, etc.*,
 yuksa, *to break off, etc.*,
 yuska, *to loosen, to untie*,
 yuskića, *to press, squeeze*,
 yuta,
 yuza,

(HIDATSA.)

duhe, *to lift, duha, lift thou* ;
 duhesa, *to tear in any way* ;
 duhpi, *to take down off of* ;
 duhohi, *to break across* ;
 dutsaki, *to pull apart* ;
 duska, *to open, as a box* ;
 dutsikti, *to strangle* ;
 duti, *to eat* ;
 dutsi, *take hold of*.

In some of the above verbs it will be seen that the roots are much alike in both languages. Many of the quoted definitions embody similar ideas, although they are differently worded. It is well to remind the reader that even in the Dakota, in verbs beginning with ya and yu, the y is changed to d in the conjugation. (See Riggs's *Dakota Grammar*, § 50.)

In some cases, we find that the Dakotas use s where the Hidatsa usually use ts; but on this point usage is somewhat divided in the Hidatsa. (See Grammar, ¶ 17.)

(DAKOTA.)

haska,
 sihe,
 sinte,
 sni,
 nisunka,

(HIDATSA.)

hatski,
 tsi (itsi),
 tsite,
 tsidia,
 ditsuka, nitsuka,

(ENGLISH.)

long ;
foot ;
tail ;
cold ;
your younger brother.

And some other words might be quoted to exemplify this difference.

In the words nagi and dahi, cagu and daho, yağā and dahada, quoted above, and in others, the g of Dakota takes the place of h in Hidatsa.

Although, as has been shown, there are many words alike or nearly alike in these two languages, allowance being made for certain uniform sound-changes, it must be remembered that a large majority of the Dakota words have no resemblance to anything in the Hidatsa. Reduplication in verbs, which is a prominent feature of the Dakota tongue, I have not observed to occur in the Hidatsa except in one word, ikaka.

§ III. RELATIONS OF CROW TO HIDATSA.—The Hidatsa bears a greater resemblance to the Crow than to any other language. Some speak of one as being but a dialect of the

other; and so they might be regarded if we use the word dialect in a very wide sense. The Crow has its own dialects, differing to no great extent from one another. My opportunities for studying this language, particularly the dialects of the Mountain Crows, have been very limited. A vocabulary which I prepared of the language as spoken by the River Crows has been destroyed. I cannot, therefore, give a very full comparison of the Crow and Hidatsa. The Crow words presented below are from Dr. Hayden's *Ethnography and Philology*, which contains the most complete and accurate Crow vocabulary extant.

A comparison of Hayden's Crow vocabulary with this Dictionary shows that many words of similar meaning are spelled alike in both, as *adaka*, *you see*; *amaka*, *I see*; *apaka*, *a mosquito*; *da*, *go*; *di*, *you*; *ika*, *he sees*; *maha*, *a spring*; *mape*, *day*; *ope*, *tobacco*; *ua*, *a wife*, etc.; and that many other synonyms are nearly alike in spelling, as in the following examples, in each of which the Crow word precedes the Hidatsa:—
ame, *ama*, *earth*; *apahe*, *apahi*, *cloud*; *ape*, *apa*, *leaf*; *aze*, *azi*, *river*; *daho*, *daho*, *lungs*; *dahpitse*, *dahpitsi*, *bear*; *deze*, *dezi*, *tongue*; *due*, *duhi*, *lift*; *ho*, *hu*, *come*; *hoče*, *hutsi*, *wind*; *ide*, *idi*, *blood*; *mia*, *mi'*, *stone*; *mie*, *mia*, *woman*; *mihake*, *mihaka*, *duck*; *oki*, *uki*, *clay*; *pohe*, *puhi*, *foam*.

The oft-quoted consonants (Grammar, ¶ 19-23), which are interchangeable in the Hidatsa, are also interchangeable in the Crow, but perhaps in a less degree in the latter than in the former. Of the labial series, the Crows seem to prefer *b* more than the Hidatsa; and of the linguodental series they use *r* and *n* to a greater extent than we find it used by the latter tribe. By taking this permutation of consonants into consideration, we find many words alike or nearly alike, both in Crow and Hidatsa, which would otherwise seem different. Examples:—

(CROW.)	(HIDATSA.)	(ENGLISH.)
<i>amahabe</i> ,	<i>amahami</i> ,	<i>mountain</i> ;
<i>are</i> ,	<i>ade</i> ,	<i>warm</i> ;
<i>are, arek</i> ,	<i>ade, adets</i> ,	<i>ache, it aches</i> :
<i>apana</i> ,	<i>apadi</i> ,	<i>to grow</i> :
<i>apani</i> ,	<i>apadi</i> ,	<i>porcupine</i> ;

(CROW.)	(HIDATSA.)	(ENGLISH.)
atsimina,	atsimidi,	<i>milk</i> ;
barue,	maduhi,	<i>I lift</i> ;
batse, watsi,	matse, watse,	<i>man</i> ;
batsihua,	matsikoa,	<i>sugar</i> ;
batsua,	matsu,	<i>cherry</i> ;
batsua,	matsua,	<i>sinew</i> ;
batebue,	maitamua,	<i>bell</i> ;
bi,	mi, bi,	<i>I, me</i> ;
bidia,	mide, bide,	<i>door</i> ;
bide,	mida,	<i>fire</i> ;
birahe,	midaha,	<i>kettle</i> ;
bitskipe,	mitskapa,	<i>rose</i> ;
bua,	mua, bua,	<i>fish</i> ;
ibek,	imia,	<i>to cry</i> ;
iruke,	idiuka or iruka,	<i>meat</i> ;
kana,	kada, kara,	<i>run away</i> ;
mana,	mada,	<i>winter</i> ;
mina,	mida,	<i>goose</i> :
mine,	midi,	<i>water</i> ;
nake,	daka,	<i>child</i> ;
nam,	dami, nawi,	<i>three</i> ;
namo,	damu, namu,	<i>deep</i> ;
nomina,	dumidi,	<i>twist, wind</i> ;
nop,	dopa, nopa,	<i>two</i> .

The Crows commonly use a sibilant, as *s*, *sh*, or *z*, where the Hidatsa use some other dental, as *t*. There are many Crow words which, except in this respect, differ but slightly or not at all from their Hidatsa synonyms, as the subjoined list will show:—

(CROW.)	(HIDATSA.)	(ENGLISH.)
ashe,	ati,	<i>house</i> ;
ashu,	atn,	<i>head</i> ;
bas,	máta,	<i>mine</i> ;
base,	matá,	<i>autumn</i> ;
basape,	matapa,	<i>my moccasin</i> ;
baze,	mati,	<i>boat</i> :
bishe,	mite, bite,	<i>buffalo</i> ;
dusa,	duta,	<i>rib</i> ;
isa,	ictia,	<i>large</i> ;
ise,	ite,	<i>face</i> ;
same,	tami, tuami,	<i>how many</i> ;
sapa,	tapa,	<i>what</i> ;
sape,	tape,	<i>who</i> ;
sheék,	tets,	<i>dead</i> ;
shipie,	tipia,	<i>mud</i> ;

(CROW.)	(HIDATSA.)	(ENGLISH.)
sho,	to,	where ;
shorak,	todu,	where, etc. ;
shop,	topa,	four.

In a few cases, the above rule seems to be reversed, as in buata, motsa, *coyote, wolf*; dakaka, tsakaka, *bird*; tameh, tsame, *hot*; azkate, azikaza, *little river*; miekate, miakaza, *young woman*; tseete, tsesa, *wolf*; atanua, asadi, *to steal*. In these examples, the Crow words stand first.

The Crow has an oral period as well as the Hidatsa; in the former it is k, in the latter ts. (See Grammar, ¶ 33, 168.) As these oral periods are much used, they constitute an important element in the difference in tone of the two languages.

The Crows sometimes use s where the Hidatsa use š or ts, and č (English ch in *chain*) where the Hidatsa use k. There are many other instances of changes of sound in these languages which I have not now the means of illustrating sufficiently.

§ IV. SOME DIFFICULTIES IN THE STUDY OF THE HIDATSA.—The interchangeable labial and linguo-dental sounds are very perplexing features of this language. The sounds of m, b, and w are interchangeable; so also are those of d, l, n, and r. These permutations exist in other Indian tongues, though in few, I presume, to the extent to which they exist in this tongue. In the Dakota language, for instance, changes in these sounds are said to mark difference in dialect, while within each dialect the labials and linguals are not interchanged to an extent sufficient to excite remark.

The present Hidatsa tribe represents several bands formerly distinct; and the present language of this people, no doubt, represents nearly as many ancient dialects, the distinctive features of which cannot easily be determined at this day. The consolidation of these diverse dialects has had, perhaps, some share in producing this confusion of sounds; but, at most, it has had a very limited share. I believe that these Indians do not well appreciate the differences between these allied sounds as they fall on their ears, and consequently make no effort to distinguish them with their tongues. I have often,

for experiment, taken a word which contained two or more of these sounds, and pronounced it, in the course of conversation, with every possible change, and without being once misunderstood. Thus, the word madakoe, *my friend, my comrade*, which contains but one labial and one dental sound, may be pronounced in at least twelve different ways,—which we have characters to represent, as, madakoe, marakoe, manakoe, malakoe, badakoe, barakoe, banakoe, balakoe, wadakoe, warakoe, wanakoe, and walakoe,—without fear of misapprehension, although they usually pronounce it malakoe or barakoe. Furthermore, when you hear an Indian uttering a sound belonging to one of these two series, you are often at a loss to select a character to express it. His labial will often sound as much like *m* as like *b*, or as much like *w* as *m*. Among linguo-dental sounds, it is often impossible, even after several repetitions of a word by an Indian speaker, to decide between *d* and *r*, or between *d*, *l*, and *n*, as the best suited to represent the sound that smites your ear. In other words, there are labial, lingual, and dental sounds which we have not yet learned to distinguish, and which we have no characters to represent. I marvel not that old Charbonneau should have “candidly confessed” to Prince Maximilian, after a residence of thirty-seven years among the Minnetarees, that he could never learn to pronounce their language correctly.*

In the Grammar (¶¶ 19–23), where this subject is further discussed, it will be seen that I have selected a standard letter to represent each series,—*m* for the labial, and *d* for the lingual or linguo-dental. When I first commenced to form my vocabulary, I adopted a different course, and put down each word in all the forms in which I heard it; but, in time, I discovered that I might fill a large volume with these repeated words, and, in the end, only confuse the student, obscure the truth, and misrepresent the language.

When I first obtained some insight into the extent to which these permutations existed, I could scarcely trust my senses, and often feared that I labored under some subjective difficulties. At other times, when, in the mouth of the same speaker, and almost in the same breath, I would hear a well-

* Maximilian, p. 318.

known word suddenly change its form, I would puzzle myself by supposing that the change took place in accordance with some inscrutable grammatical rule. But when I came into the possession of vocabularies collected by others, I became better satisfied with the results of my own observations. In the compared vocabularies presented below, it will be seen how differently each author spells one and the same word, and that their differences arise chiefly from the transmutability of the sounds to which I have referred. In the first column (Say), the vowels have the English sound; and, in the second column (Hayden), they have the continental sound.

ENGLISH.	SAY. ¹	HAYDEN. ²	VARIOUS AUTHORS. ³	MATTHEWS.
axe,	weepaa, ⁴	biipsa,	nohpittsee, <i>Boller</i> . ⁵	miiptea [bi-].
bear,	labpetze,		lachpizi, <i>Max.</i> ⁶ dahpitsai. [nahpitsai].	idi.
blood,	ehre,	ide,		tsidia.
cold,	cerea,	cidia,		pedetska.
crow,		peritska,	pehriska, <i>Max.</i> , ⁷	ama.
earth,	amah,	awa,	awa. <i>Max.</i> , ⁸	mida [bi-].
fire,	beras,	bida,		ada.
hair,	arra,	ada,		mi [bi].
I,	mee,	bi,		maduhki.
ice,	merobhe,	baruhe,		maetai [baetai].
knife,	matze,	bači,		matse [watsa, bate].
man,	mattza,	bautse,		
Minnetaree,		hinatza, ⁹	Elahsa, <i>Max.</i> , ¹⁰ Idatza, <i>De Smet</i> , ¹¹ Heeraeansch, <i>Boller</i> , ¹²	hidataa.
no,	najes,	deshä,		deša [neša].
skin,	langhpä,	däfipe,		dahpi [nahpi].
my son,	mourišha,	badisha,		madiši.
tongue,	neighje,	deze,		dezi [nezi].
two,	noöpah,		rubpa, <i>Max.</i> , ¹³	dopa [nopa].
water,	mene,	bidi,		midi [bidi].
white man,	boshe ¹⁴ and washe ¹⁵	bashi,	moshee, <i>Boller</i> , ¹⁶	mati.
winter,	mála,	mana,		mada.
woman,	meya,	mia,	bea, <i>Catlin</i> , ¹⁷ wea, <i>Lewis and Clarke</i> , ¹⁸	mia [wia, bia].

From Dr. Say's Vocabulary in Long's Expedition, pp. lxx-lxxxviii and p. lxxxiv.

² From Dr. Hayden's Minnetaree Vocabulary in Hayden's *Ethnography and Philology*, pp. 424-46.

³ Taken from various parts of the works of the authors to whom referred.

⁴ "Tomahawk, weep-sa-lan-ga", p. lxxxv. (See miiptaa daka, in Dictionary.)

⁵ "Noc-pitts-ee-toapish, or Four-Bears." *Boller*, p. 56.

⁶ "Lachpizi-sihrish (the yellow bear)." Maximilian, p. 180. The letters have here their German sounds probably.

⁷ "Pebriska-Rupha (the two ravens)." *Max.*, p. 180.

⁸ The first two syllables of "Awachawi", p. 178. (See amahami in the Dictionary.)

⁹ "Indian, hinata."

¹⁰ *Max.*, p. 178. (See Ethnography, § 18. *Hidatza*.)

¹¹ "The Idatzae, miscalled 'Grosventres'." From letter in *Report of the Commissioner of Indian Affairs* for 1864, p. 276.

¹² "Men of the Hee-rae-an-seh", p. 97.

¹³ "Pehriska-Rupha, (the two ravens)." See note 7 above.

¹⁴ "French, bo-she", p. lxxxiv.

¹⁵ "Spaniard, was-she-o-man-ti-qua", p. lxxxiv. (See maaí and umatikoa in Dictionary.)

¹⁶ "Leaving the 'moshees' (whites) to reflect", etc., p. 187.

¹⁷ In the feminine ending of the name "Seetsbea", p. 188. (See Grammar, ¶ 93.)

¹⁸ In the feminine ending of the name "Sacajawea", p. 279.

Lest some should urge that these variations in orthography might be sufficiently accounted for by taking into consideration the changes which time may have produced in the language—for the quoted authors wrote at different dates—or by supposing the vocabularies to have been written from the dictation of men who spoke different dialects, I must call attention to the fact that there are many instances where one word, in different connections, is spelled with different interchangeable consonants by the same author. (In the following examples, the Hidatsa words in parentheses are forms given in the accompanying Dictionary.) Thus, Say presents us with two different forms of duetsa or luetsa, *one*, in “nowassa-pa” (duetsapi), *nine*, and “ape-lemoisso” (ahpiduetsa), *eleven*; with two forms of daka, *child, a diminutive ending*, in “sacanga-nonga” (tsakaka-daka), *egg*, and “weepsa-langa” (miiptsa-daka), *tomahawk*; with two forms of maši, *white man*, in “French, boshe”, and “Spaniard, wasshe-omantiqua” (the latter is doubtlessly intended for maši umatikoa, *white men at the south*—see note 15, page 82); and with two forms of dohpaka, *people*, in “Snake Indians, mabucsho-rochpanga” (mapokša, dohpaka), and “Les Noire Indians, ateshupesha-lohpanga” (ati, sipiša, dohpaka). In Hayden’s vocabulary, we find two different spellings of matse, *man*, in “bautse-itse” (matse-etsi), *chief*, and “makariste-matse” (makadiša-matse), *boy*; two spellings of adui, *sour, pungent, etc.*, in “adawi”, *sour*, and bidi-arawi (midi-adui), *whisky*; and two spellings of midi, *sun*, in “midi-ewukpi” (midi-imahpi), *sunset*, and “bidi-waparepehe” (midi-mapedupahi or bidi-waperupahi), *midday, noon*. I regret that, in preparing these remarks, I have not had access to a copy of Maximilian’s original work, which contains a vocabulary of the Minnetaree language; but I have no doubt that instances of this kind might be drawn from it.

Besides making the various labial interchanges mentioned above, they sometimes, but very rarely, use b for p; and occasionally, too they combine the sounds of b and w, thus ama may be pronounced abwa. A third series of interchangeable consonants might be mentioned, namely, a sibilant series. To some extent they confuse the sounds of s, š (English *sh* in *shun*),

and ts (see Grammar, ¶¶ 17, 18), and illustrations of this confusion might be taken from the vocabularies I have quoted; but these sibilant interchanges do not occur to such a marked extent as do the labial and lingual changes, and, when heard, they are not so perplexing to the English student.

§ V. SONANT CHARACTER.—The Hidatsa language is sonorous and pleasing to the ear; but I consider it less musical than the Dakota. One of the chief reasons for the difference in tone between the Hidatsa and Dakota languages, I believe to be the almost total absence, in the former, of the nasal-vowel ending (ñ) so common in the latter (see Grammar, ¶¶ 4, 14). The aspiration of the vowel in the Hidatsa takes the place of the nasal ending to a great extent. Another reason for difference of tone is that the Hidatsa shorten and obscure their vowels to a greater extent than the Dakotas. The Hidatsa is spoken with much inflection, and the vowels are often increased in quantity to express different shades of meaning.

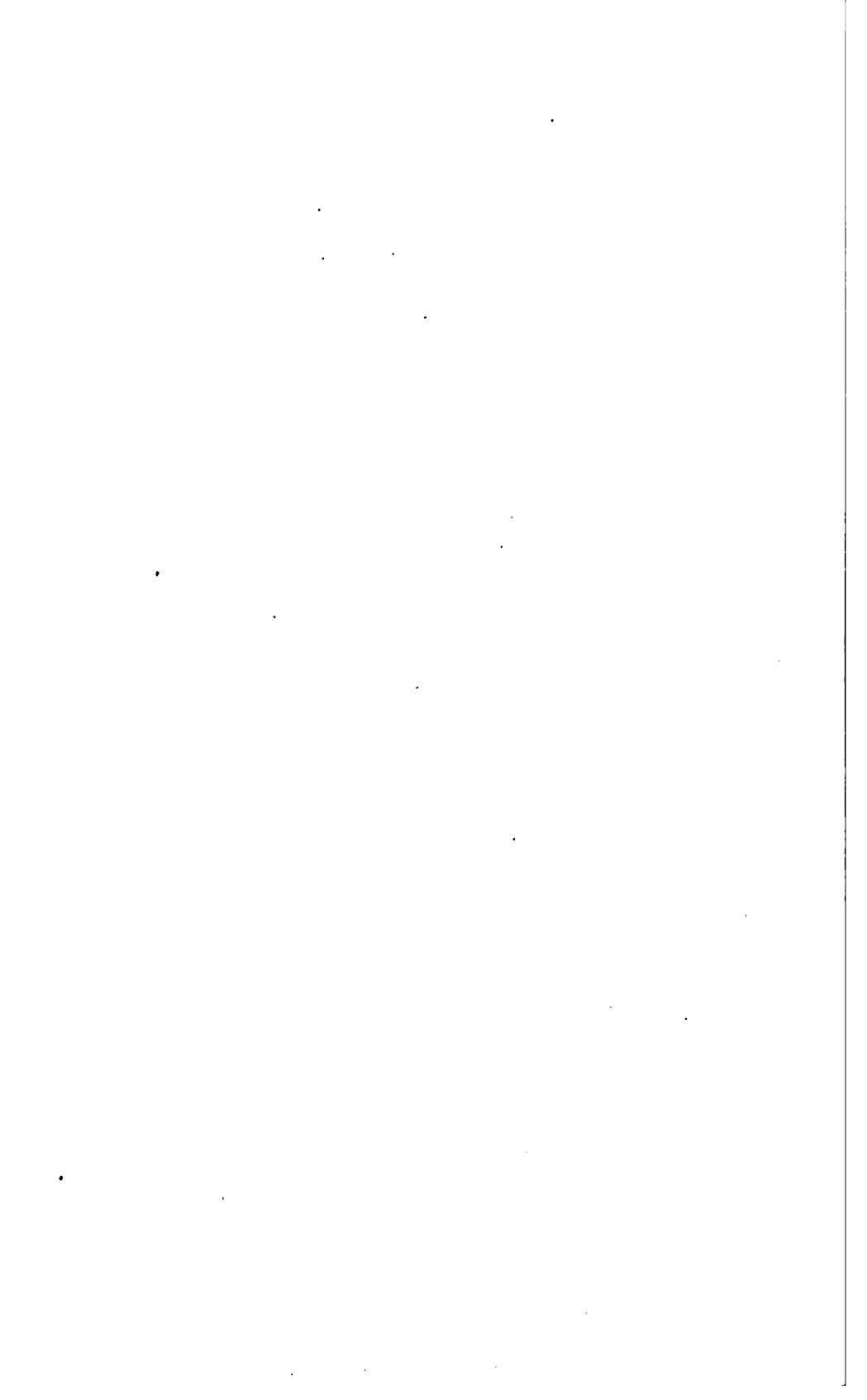
If a party of Indians should be seated in an adjoining room, or at a short distance from the listener, conversing, where the voices can be heard, but not a syllable distinguished, the accustomed ear has little difficulty in discerning which one of the many languages of the plains the Indians are speaking. Each language has its own peculiar sonant character. It is more difficult to distinguish by this character the Hidatsa from the Crow than from the Dakota or Mandan, and more difficult to distinguish it from the latter than from the former of these two. The tones of these four languages belonging to the Dakota group are somewhat alike; so much alike that a person possessing but limited acquaintance with them might mistake one for another, hearing it at a distance as I have described. But the contrast in tone between these tongues and the neighboring, but alien, Arickaree is well marked, and any quick-eared person might learn at once to distinguish it from them.

§ VI. CHANGES IN COURSE OF TIME.—I have said that the three languages spoken in the village at Fort Berthold show no perceptible inclination to coalesce (Ethnography, § 13). I have said this, well knowing that the statement was somewhat at

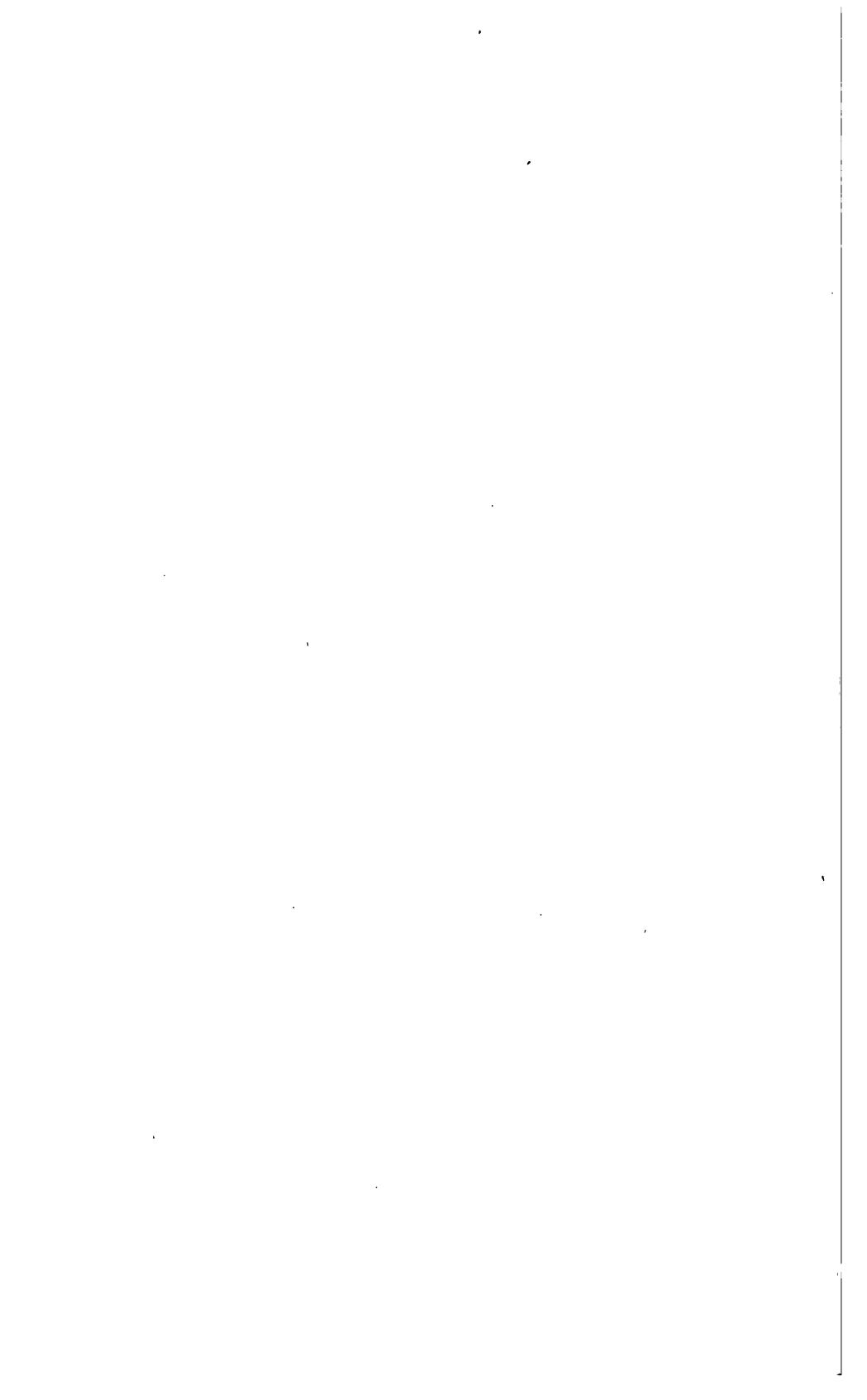
variance with the opinions of earlier observers.* The few Mandan and Minnetaree words given by Lewis and Clarke in proper names show, as far as they go, that the languages have not materially changed since 1804. There are now, and doubtlessly there were in 1804, many points of correspondence between the Mandan and Hidatsa languages; but there are none which may not be more easily explained by supposing the two languages to have sprung from a common source than by supposing them to have been reciprocally changed by contact. I never could discover that the Hidatsa and Mandan spoken by the rising generation resembled one another more than did those languages as spoken by the old men. I do not claim that the long and intimate intercourse which has existed between these two tribes has produced no approximation or coalescence of their languages. It is but reasonable to suppose that the contrary is the case; but I could never get an Indian to point out to me, nor could I ever otherwise discover, a satisfactory instance of such coalescence.

Throughout the past hundred years, the Mandans have had as much intercourse with the Arickarees as with the Minnetarees; yet I never could trace any resemblance between the modern Mandan and Arickaree tongues. As far as I have observed them, there is not a single word alike in both. It is not likely that intercourse has produced a noteworthy approximation of languages in one case and none whatever in the other. There is no doubt that the Hidatsa language has changed in the course of time; but the change has resulted chiefly from causes other than the influence of the Mandan tongue. Some of the old men occasionally converse among themselves in terms which younger members of the tribe do not understand, and, when asked what they mean, they say they are trying to speak the old language.

* Lewis and Clarke, p. 97.—Maximilian, pp. 393, 405.



HIDATSA GRAMMAR.



HIDATSA GRAMMAR.

I. LETTERS.

1. Twenty letters, exclusive of the apostrophe, are used in this work to express in writing the Hidatsa language. Fifteen of the letters are essential, and five non-essential.

Essential Letters.

2. Of the essential letters, five are vowels, and ten, consonants.

3. The vowels are **a**, **e**, **i**, **o**, **u**.

a has three sounds;—a (unmarked) has the sound of English *a* in *father*; ă (short) has the sound of English *a* in *what*; ă (obscure) has the sound of short ă in *tun*.

e has three sounds;—e (unmarked) has the sound of English *ai* in *air*; ē (short) has the sound of English *e* in *ten*; ē (long) has the English sound of *e* in *they*.

i has two sounds;—i (unmarked) has the sound of English *i* in *marine*; ī (short) has the sound of English *i* in *tin*.

o has the sound of English *o* in *tone*.

u has the sound of English *u* in *rude*.

4. The apostrophe (') is placed after vowels to denote a peculiar force or aspiration, not initial, in pronouncing them, which slightly modifies the sound.

5. The consonants are **c**, **d**, **h**, **lī**, **k**, **m**, **p**, **s**, **š**, **t**, **z**.

c has the sound of German *ch* in *ich*.

d has the common English sound before consonants; but before vowels it has a slight sound of English *th* in *this*. **d** is interchangeable with *n*, *l*, and *r*.

h has the sound of English *h* in *hat*.

lī represents the guttural surd no longer in use in English; it is like the German *ch* in *machen*, but a somewhat deeper sound.

k has the English sound, as in *took*.

m has the ordinary English sound, as in *man*; it is interchangeable with *b* and *w*.

p has the ordinary English sound, as in *pan*.

s has the sound of English *s* in *sun*.

š has the sound of English *sh* in *shun*.

t has, before consonants, the ordinary English sound, as in *tin*; but before vowels it has a slight sound of English *th* in *thin*.

z has the sound of English *z* in *azure*.

Non-essential Letters.

6. The non-essential letters are five of the seven interchangeable consonants of the language; they are b, l, n, r, and w; they have all the ordinary English sounds. The language might be written or spoken without them. b and w are interchangeable with the essential letter m, and l, n, and r with the essential letter d.

Remarks.

7. As no great advantage could be seen in retaining two sets of characters, capitals are, here, entirely dispensed with in writing the Indian words; but, in the Ethnography, where a Hidatsa proper name is used, temporarily, as an English word, the initial letter is a capital. Proper names are easily recognized by the termination s.

8. The following letters of the English, it will be seen, are not included in this alphabet: f, g, j, q, v, x, and y. The sounds of f, g,* and v are not in the language. It is a difficult matter for these Indians, or any one else, to pronounce i followed by a vowel (and many other vowel combinations) without an intervening consonantal sound of y; elsewhere in their tongue this sound is not heard, and a character to represent it would be useless. k is the equivalent of q. English j might be represented by dz, and x by ks; but neither of these combinations has been found in the Hidatsa.

9. Some of the tribe occasionally pronounce the first sound of a like English a in *hall*, and make other slight variations of the vowel sounds, which, however, seem to be only individual peculiarities of speech, or modifications unavoidably produced by preceding or succeeding consonants. It is believed that all the standard variations are duly represented.

10. Often before a final ts, and more rarely before a final k or s, long vowels may be shortened, e changed to i, and a to a. (¶¶ 30-33).

11. It was originally thought advisable to include a short ū in the alphabet, or to introduce a new character to represent the sound of English u in *tub*; but it is now believed that wherever this sound constantly occurs it is as a modification of a.

12. o is never shortened, as in the English word *not*; but a sound much like short ö is heard in the modification of a, which is represented thus, å.

13. The sounds of English u in *pure* and oi in *oil*, are not found in this language; nor is the sound of ou in *our* ever used except occasionally in the word ho or hao.

14. The nasal modification of vowels, so common in the Dakota, does not properly belong to the Hidatsa, although a few of the tribe use it with aspirated a in the words á'tsi, idá'ti, ihá'taha, and liaká'ta.

* In the words lioki, iphioki, matslioki, and one or two others, I have occasionally heard the k softened into a hard g.

15. The sound represented by *c* occurs only after *i*, and in accented syllables which are not terminal.

16. The English sound of *ch* in *chain* is represented by *ts*.

17. In words beginning with *ts*, the *t* is occasionally dropped by women and young people, who thus say *sakits* for *tsakits*, *sitska* for *tsitska*, etc.; but, according to the best usage of the language, the plain sibilant is never found alone with a vowel and never begins a syllable.

18. Sometimes *ts* is used where *ts* is to be regarded as the standard; thus *itsuašuka*, *a horse*, may be pronounced *itšuašuka*.

19. In acquiring the language, and making a correct analysis of its words, one of the greatest difficulties to be encountered is the interchangeability of certain consonants.

20. There are two important series of interchangeable consonants; a labial series consisting of *m*, *b*, and *w*, and a dental, or *linguo-dental*, series consisting of *d*, *l*, *n*, and *r*. The constituent sounds of each series are subject to interchanges so arbitrary and frequent that no definite rules can be given for them. The following remarks, however, will be found to apply: (¶¶ 21, 22).

21. *m* is regarded as the standard letter of the labial series; it is the one most commonly used by those who are considered the best speakers of the language. Before the vowel *i*, *b* is as commonly used as *m* in initial syllables, and *w* more commonly in median and terminal syllables.

22. *d* is the standard of the dental series. When *r* is substituted for *d*, it is more commonly done by men than by women, while the latter appear to have a greater preference for *l* and *n* than the former. A desire for euphony seems sometimes to determine speakers in their choice.

23. Whenever, in any word, a non-essential letter is heard as often, or nearly as often, as its corresponding essential, the fact is shown in the Dictionary in one of three ways: 1st, by putting the modified syllable in brackets and indicating its position in the word by dashes, thus "liamua [-bu-]" and "liami [-wi]" denote that these words are very often pronounced *liabua* and *liawi*; 2d, by placing the entire modified word in brackets; and, 3d, by giving the modified word in its alphabetical order, referring to the same word with the standard spelling. Where a non-essential letter is heard oftener than the standard letter, the fact is shown by prefixing *plus* [+] in the brackets, thus, "dopa [+ mopa].

II. SYLLABLES.

24. The words are divided into syllables in such a manner as to make the etymology as clear as possible. It is designed that each syllable shall represent one complete factor of a word, or, in case of contraction, more than one, but not the fragments of these factors joined together in an arbitrary way to simplify the task to the tongue and ear of the English-speaking student.

25. A very large proportion of the syllables end with vowels. The more common cases in which they end with consonants are given below. (¶¶ 26-33).

26. Initial and median syllables may end with c or k. (¶¶ 27, 28).

27. Syllables ending in i occasionally take c after i when another syllable is suffixed (¶ 15); this most frequently happens when the added syllable begins with k, p, or t; thus we have micki from mi, and halipicti from halipi.

28. In the prefixes ak, dăk, and măk, the k is seldom transferred to the following syllable.

29. Terminal syllables (and consequently words) may end in k, t, s, and ts. (¶¶ 30-33).

30. A syllable may be closed by k: 1st, when verbs ending in ki form the imperative by dropping i, as anaki is changed to amak; 2d, when ak, duk, and tok are used as suffixes; 3d, when ak, dăk, or măk stand alone; and, 4th, in the words duk, tok, and tsakăk.

31. A syllable may be closed by t, when a verb ending in ti forms its imperative by dropping i, as kipšúti is changed to kipšút.

32. Proper names commonly end with s.

33. A word which closes a sentence, or stands alone forming a sentence by itself, commonly terminates in ts, if not with k, t, or s. ts answers the purpose of a vocal period in most cases. (¶ 168).

34. Syllables are frequently contracted by the elision of their vowels.

35. A contracted syllable, when not terminal, belongs to the succeeding syllable.

36. A syllable consisting of a single vowel, when following immediately an accented vowel, or standing immediately between two other vowels, may sometimes be omitted.

III. WORDS.

37. Words will be considered under the usual eight heads (articles excluded) of nouns, pronouns, verbs, adjectives, adverbs, prepositions, conjunctions, and interjections.

Nouns.

38. For convenience of description, nouns may be divided into two classes, primitive and derivative.

Primitive Nouns.

39. Primitive nouns are such as, with our present knowledge of the language, we are unable to analyze either in whole or in part; as ma', snow; i', mouth; ista, eye, etc.

40. Nearly all the monosyllabic nouns are primitive, as are also the names of many things which are longest known to the people.

41. Many of the primitive nouns of the Hidatsa have, in kindred languages, their counterparts, which they closely resemble in sense and sound.

Derivative Nouns.

42. Derivative nouns are such as we are able to analyze in whole or in part.

43. Derivative nouns may be formed from words of any class, but chiefly from verbs, adjectives, and other nouns, either primitive or derived, by certain prefixes and suffixes, the commonest of which are *i*, *adu*, *o*, *aku*, *ma*, the possessive pronouns, and the diminutives *dáka* and *káza*.

44. *i*, prefixed to transitive verbs, forms nouns denoting the instrument or material with which the action is performed; thus, *ita*, *an arrow*, is from *ta*, *to kill*, and *ikipákisi*, *a towel*, from *kipákisi*, *to rub back and forth*. Nouns formed in this way are commonly prefixed by other nouns (denoting the recipient of the action), by the prefix *ma*, or by both; thus, *maikipákisi*, *iteikipákisi*, and *maiteikipákisi* are more commonly used than *ikipákisi*, although all these words denote the same thing. Nouns of the material are seldom heard without such prefixes; thus, *maikikak*, *ithread* (from *kikaki*, *to sew*), and *maiteidušuki*, *soap* (from *ite*, *the face*, and *dušuki*, *to wash*), are not heard in the simple forms of *ikikaki* and *idušuki*.

45. *adu* (an adverb of time and place when used alone) is employed as a prefix to form nouns under the following circumstances: (¶¶ 46-48).

46. *adu*, prefixed to verbs, forms nouns denoting the part on which the action is performed; as, *adukikaki*, *a seam*, from *kikaki*, *to sew*. Here *ma*, or the name of the thing to which the part belongs, precedes *adu*.

47. *adu* is also prefixed to verbs to form nouns, which signify the place where an action is performed; thus, from *kidušá*, *to put away carefully*, comes *adukidušá*, *a place of deposit*. In this case *ma*, or the noun denoting the object of the action, frequently precedes *adu*; *e.g.*, *maadukidušá*, *a place where anything is put away or stored*, *matäkiadukidušá*, *a cupboard*.

48. *adu* is prefixed to intransitive verbs and adjectives to denote one or more of a kind or class which the verbs or adjectives describe; thus, from *idäkisa*, *left-handed*, comes *aduidakisa*, *a left-handed person*, and from *kiadetsi*, *brave*, *skillful*, *etc.*, comes *adukiadetsi*, *one of the brave or skilled*. In this case, *ma* usually precedes *adu*.

49. *o*, prefixed to a verb, may form therewith the name of the action; as in *odídi*, *walking*, *gait*, from *dídi*, *to walk*.

50. *o* is used in the same way as *adu*, to denote the place where, or the part whereon, an action is performed; as in *odútsi*, *a mine*, from *dútsé*, *to obtain*.

51. *aku* (a relative pronoun when used alone), prefixed to a transitive verb, forms a noun denoting the agent or performer of the act, and is nearly or quite synonymous with the English suffixes *er* and *or*. In this case, *aku* is commonly preceded by the name of the object; thus,

from mašipiša, *grapes*, and duti, *to eat*, we have mašipišaakudúti, *grape-eater*, *i. e.*, the cedar-bird, or *Ampelis cedrorum*.

52. *aku* is sometimes used in the same sense as *adu*, in Par. 48. In this sense, it is common before the adjectives denoting color; as in akutobi, *beads*, from tohi, *blue*, and akušipisa, *black cloth*, from šipiša, *black*.

53. *ma* (to be distinguished from the pronoun *ma*) is a prefix of very extended use in the language. With some nouns, however, it is rarely used, while to a different class it is indispensable. It may be regarded as an indefinite particle, or as a universal noun or pronoun, qualified by the words to which it is prefixed. Some of the more common instances of its use are here given.

54. *ma* is prefixed to nouns of the instrument beginning with *i*, as in Paragraph 44, when the object on which the instrument is employed is not designated. When, for precision of definition, the object is named, its name takes the place of *ma*. When the name of the material of which the instrument is made is included, it commonly precedes *ma*; thus, from maidutsada, *a sled*, comes mida-maidutsada, *a wooden sled*.

55. *ma* is prefixed to adjectives to form the names of articles which possess in a marked degree attributes to which the adjectives refer; thus, from tsikoa, *sweet*, we have matsikoa, *sugar*.

56. *ma* is prefixed to verbs to form the names of objects on which the action denoted by the verb has been performed; thus, from kidutskiši, *to wash out*, comes makidutskiši, *a lot of washed clothes*.

57. Many words beginning with *ma* drop this prefix when incorporated with the possessive pronouns.

58. The possessive pronouns, (*m*), *ma*, *mata*, (*d*), *di*, *dita*, *i*, and *ita*, are placed before the name of the thing possessed; then, together, they are pronounced as one word, and the pronoun regarded as a prefix.

59. In many cases, where possessive pronouns are prefixed, the noun denoting the thing possessed loses its first syllable, has its accent removed, or is otherwise much changed; as in itápa, *his moccasins*, from hupa, *moccasins*; itaši, *his robe*, from maši, *a robe*.

60. Some words are rarely, others never,* heard without a prefixed possessive pronoun; as, itadsi, *leggings*, *his leggings*; isami, *a father's sister*; itsuka, *a man's younger brother*.

61. But few words, formed as shown only in Par. 58, are given in the Dictionary, while all known words in the 3d person, formed as in Pars. 59 and 60, are laid down. In the cases of such words as are referred to in Par. 60, as never being heard without a pronoun, the noun, with the pronoun omitted, is given sometimes as a *hypothetical word*.

* This construction is only found with names of things, which necessarily belong to some one, and cannot otherwise exist (as blood relations), or are usually so conceived (as certain articles of personal property), and only to a limited number of such names.

Diminutives.

62. *daka*, which, when used alone, means the offspring or young of anything, is employed as a diminutive suffix of general application. Ex.—*idaka*, *his or its young* (the offspring of any individual or species mentioned); *dalipitsidaka*, *a bear's cub*, from *dalipitsi*, *a bear*; *miiptsidaka*, *a hatchet*, from *miiptsi*, *an ax*.

63. *kaza* is a diminutive suffix, whose use is limited to about twenty words of the language, including proper names. Ex.—*mašuakaza*, *a puppy*, from *mašúka*, *a dog*; *miakaza*, *a young woman*, from *mia*, *a woman*; *amatikaza*, *the Little Missouri River*, from *amati*, *the Missouri*.

64. The adjective *kadišta* is also used as a diminutive.

Compound Nouns.

65. There are certain words which may be considered as compound nouns, because they closely resemble in structure compound nouns in English; although no definite distinction can be made in Hidatsa between compound and other derived nouns, since the so-called prefixes and suffixes are really words—the most of them capable of being used alone.

66. Compound nouns are formed in the various ways described in Pars. 44, 46, 47, 54, and 57, and also by simply placing two or more nouns together or by joining nouns to verbs, adjectives, and adverbs; *e. g.*, *ištamidi*, *tears*, from *išta*, *the eye*, and *midi*, *water*; *mašitadalipitsišui*, *bacon*, from *maši*, *white man*, *itadalipitsi*, *his bear*, and *šui*, *fat*; *ištaoze*, *eye-wash*, *collyrium*, from *išta*, *eye*, and *oze*, *to pour into*; *itahatski*, the *Dakota Indians*, from *ita*, *arrows*, and *hatski*, *long*; *amasitakomaši*, *the people of Prince Rupert's Land*, from *amasitakoa*, *at the north*, and *maši*, *white men*.

67. When a compound noun is formed by simply placing two nouns together, the first word commonly denotes the possessor, the second the thing possessed. (¶ 84).

68. Sometimes verbs, adjectives, and adverbs are used as nouns without undergoing any change of form; as *oze*, *to pour*, *a drink*; *patsatikoa*, *at the west*, *the west*.

Properties of Nouns.

GENDER.

69. Gender is distinguished by using, for the masculine and feminine, different words, which may either stand alone or be added to nouns of the common gender.

70. *matse*, *man*, *šikaka*, *young man*, *itaka*, *old man*, the terms used for male relations (as *itsuka*, *idiši*, etc.), for callings exclusively masculine, and the compounds of these words (as *makadišta-matse* and *itakalie*), are nouns of the masculine gender, applied to the human species.

71. *mia, woman, kadulie, old woman*, terms used for female relations (as *idu, itakiša*, etc.), for those employed in labors exclusively feminine, and the compounds of these (such as *miakazi, a young woman*), are nouns of the feminine gender, applied to the human species.

72. *kedapi, bull*, when used alone, means a buffalo bull; but as a suffix, either with or without the interposition of *adu*, it designates the male of any of the lower animals.

73. *mite*, the generic name for *buffalo*, means also a buffalo cow.

74. *mika, a mare*, is used as a suffix to denote the females of the lower animals. It follows the specific name, with or without the intercession of *adu*.

75. When the species has been previously mentioned, or is otherwise understood, the specific name need not be prefixed to *kedapi, adukedapi, mika, or adumika*.

NUMBER.

76. Hidatsa nouns suffer no change of form to indicate the difference between singular and plural.

77. Some nouns we know to be singular or plural from their original meaning or from the sense in which they are used. In other cases, our only means of making a distinction is by the use of numeral adjectives, or such adjectives as *ahu, many, etsa, all, kausta, few*, etc.

CASE.

78. In view of their syntactical relations, Hidatsa nouns may be parsed as having the same cases as nouns of other languages; but they are not inflected to indicate case except, doubtfully, in the possessive.

79. Possession is ordinarily shown by the use of the possessive pronouns, which stand before the noun denoting the thing possessed, and are usually considered as prefixed to it.

80. Two kinds or degrees of possession are indicated in the language. One of these may be called intimate, integral, or non-transferable possession; such as the possession we have in the parts of our body, in our blood-relations; the possession which anything has in its parts or attributes—the words *idakoa, his friend or comrade*, and *iko'pa, her friend or comrade*, are put with this class. The other kind, or degree, is that of acquired or transferable possession; it is the possession we have in anything which we can acquire, or transfer from one to another.*

81. Intimate or non-transferable possession is shown by the use of the simple possessive pronouns, *i, his, her, its, di, your, ma, my*, and the contractions, *m* and *d*. Ex.—*šaki, hand, išaki, his or her hand, dišaki, your*

* The terms here employed for the different classes of possession, as shown by the different kinds of pronouns, are the best which, at present, present themselves; but they do not accurately cover all cases.

hand, mašaki, my hand; iaka, a man's elder brother, diaka, your elder brother, uniaka, my elder brother.

82. Transferable possession is shown by the compound possessive pronouns, ita, dita, and mata, which are formed by adding the syllable 'ta' to the simple pronouns. Ex.—midaki, *a shield*, itamidaki, *his shield*, ditamidaki, *your shield*, matamidáki, *my shield*.

83. The noun denoting the possessor is placed before the noun denoting the thing possessed, and, when the former appears in a sentence, only the possessive pronoun of the third person can, of course, be used.

84. Possession may be indicated by simply placing the name of the possessor before that of the thing possessed, without the use of an intervening pronoun; the two words may be written separately, or as a compound word (¶¶ 66, 67), if the signification requires it. Some cases of this mode of showing possession may be regarded as simply an omission of the pronoun *i*; others, as the use of one noun, in the capacity of an adjective, to qualify another noun.

85. When the name of the possessor ends with a vowel, the 'i' of ita may be dropped, in which case the names of possessor and possessed, with the interposed 'ta', may be written as a compound word with a vowel or syllable elided, as shown in Pars. 34 and 36. But if we regard the 'ta' as belonging to the noun denoting the possessor, we have as true a possessive case as is made by the English "apostrophe and s". The possessive particle *ta* is never used alone as a prefix.

86. The position of a word in a sentence and the conjugation of the verb which follows, usually show whether it is in the nominative or objective. Often, too, the case is rendered unmistakable by the meaning of the word and by the context.

Proper Nouns.

87. Proper names, whether of persons, domestic animals, or places, are usually terminated with the consonant *s*, if not already closed by another consonantal sound, as *t* or *k*.

88. *s* may be regarded as the regular sign of a proper noun. It is well to end any proper name with *s*, where another terminal consonant does not interfere, but it may be omitted when, in calling a person, we accent the last syllable of his name, when we annex the word *azi* to the name of a river, and occasionally under other circumstances.

89. *s* is not suffixed to the names of tribes or nations when the whole people are referred to. Perhaps such words are not regarded as proper nouns by this tribe; but if the name of the tribe is used to distinguish one member of it, and is thus employed as a proper name, it takes the terminal *s*.

90. Words temporarily employed as proper names (as terms of relationship, etc.), may take the terminal *s*, if there would be danger of ambiguity without it.

91. The name of a person may consist of a single word, usually a

noun ; as, *tsatsēš*, *Eagle* (the spotted eagle), *motsaš*, *Coyote*, *amaziš*, *Beans*.

92. Personal names are, however, more commonly compound words formed—(1) of two nouns ; as, *pedetskiliš* (*pedētska* and *iliš*), *Crow-crop*, *ista-uetsēš*, *Iron-eye* ;—(2) of a noun and a verb ; as, *tsakaka-amakiš*, *Sitting bird*, *dalipitsi-iduhiš*, *Rising bear* ;—(3) of a noun and an adjective ; as, *tšeša-liadališ*, *Lean-wolf*, *tsakaka-tohiš*, *Blue-bird* ;—(4) of a noun and adverb ; as, *midikoa-miiš*, *Woman-at-the water* ;—(5) of a pronoun, noun, and adjective ; as, *itamidaki-iliotāl iš*, *His-white shield*,—and in various other ways.*

93. Names of females often begin with the word *mia* (*wia*, *bia*), or end with *mia*, *miiš* (*wiiš*), all of which mean *woman*. Ex.—*miahopāš*, *Medicine-woman* ; *miadalipitsiš*, *Bear-woman* ; *tsakakawiiš*, *Bird-woman* ; *matálimiiš*, *Turtle-woman*.

94. Localities are named from physical peculiarities or historical associations. The names of various localities known to the tribe are appended to the Dictionary.

Syntax of Nouns.

95. A noun precedes a verb, adjective, noun in apposition, or any part of speech used as its predicate. Since there is no verb *to be*, used as in English, any word except a conjunction or interjection may be employed as the predicate of a noun.

96. The name of 'the person spoken to' commonly follows a verb in the imperative ; but in almost all other cases a noun, whether subject or object, stands before the verb.

97. When the names of both subject and object appear, the former usually precedes the latter.

98. The name of the possessor precedes that of the thing possessed.

PRONOUNS.

99. Hidatsa pronouns may be divided into four classes, namely, *personal*, *relative*, *interrogative*, and *demonstrative*.

Personal Pronouns.

100. Personal pronouns are of two kinds, simple and compound.

101. Simple, or primary, personal pronouns consist, in the singular, of but one syllable ; they may stand alone, as separate words, but are usually found incorporated with other words.

102. Compound personal pronouns consist of more than one syllable, are derived from simple pronouns, and, except those in the possessive case, are used as separate words.

103. Personal pronouns exhibit, by their different forms, their *person*, *number*, and *case*.

* See Ethnography, § 25.

104. They have the first, second, and third *persons*, the singular and plural *numbers*, and the nominative, possessive, and objective *cases*.

SIMPLE PERSONAL PRONOUNS.

105. The simple personal pronouns are five in number; they are *ma* and *mi* (sometimes contracted to *m*) for the first person, *da* and *di* (sometimes contracted to *d*) for the second person, and *i* for the third person.

106. They stand alone when used for repetition and emphasis, but otherwise are incorporated with other words.

107. *ma*, *I*, and *da*, *thou*, are the proper nominative forms; they are used as the nominatives of transitive verbs, but may also be employed as the nominatives of certain intransitive verbs which have an active sense; as, *amáki*, *he sits*, *amamaki*, *I sit*, *adamaki*, *you sit*. They may be prefixed or suffixed to, or inserted into, verbs; thus we have *kikidi*, *he hunts*, *makikidi*, *I hunt*, *dakikidi*, *you hunt*; *katsihe*, *he extinguishes*, *katsima*, *I extinguish*, *katsida*, *you extinguish*; *akakási*, *he writes*, *amakakási*, *I write*, *adakakási*, *you write*.

108. *ma*, *my*, is used in the possessive case, prefixed to the noun denoting the thing possessed, in intimate or non-transferable possession; as in *mašaki*, *my hand*, from *šaki*, *hand*; *matsi*, *my foot*, from *itsi*, *his foot*. (¶ 81).

109. *mi*, *me*, *di*, *thee*, and *i*, *him*, *her*, *it*, are prefixed to transitive verbs to denote the object; as, from *kidesi*, *he loves*, we have *mikidesi*, *he loves me*, *dikidesi*, *he loves thee*, *ikidesi*, *he loves him*, *her*, or *it*, *midakidesi* (*me thou lovest*), *you love me*, and *dimakidesi* (*thee I love*), *I love you*.

110. *mi* and *di* are, however, used as the nominatives of such intransitive verbs as imply only quality or state of being, and of qualifying words used as verbs.

111. *di*, *thy*, *your*, and *i*, *his*, *her*, *its*, *theirs*, are also used in the possessive case, prefixed to the name of the thing possessed, to denote non-transferable possession. (¶ 81). Examples.—*dišaki*, *your hand*, *isaki*, *his hand*, from *šaki*, *hand*; *ditsi*, *your foot*, *itsi*, *his foot* (the hypothetical word, *tsi*, is not used without the possessive pronouns).

112. *ma* and *mi*, *da* and *di*, are commonly contracted, when placed before vowels, according to orthographic rules already given (¶¶ 34, 35); as in *makulii*, *my ear*, *dakulii*, *your ear*, from *akulii*, *ear*; *mišta*, *my eye*, *dišta*, *your eye*, from *išta*, *eye*.

113. The possessive pronoun, *i*, is often omitted before words beginning with a vowel, where possession is intimated; thus, *akulii*, *ear*, is also *his or her ear*; *išta*, *eye*, also *his or her eye*.

114. When the pronoun of the third person, singular, stands alone, it is often pronounced *hi*.

115. The plural forms of simple pronouns are not incorporated; they are *mido*, plural of *ma* and *mi*; *dido*, plural of *da* and *di*; and *hido*, plural of *i*.

COMPOUND PERSONAL PRONOUNS.

116. The compound personal pronouns are formed from the simple pronouns by means of suffixes. The words most readily recognizable, as of this class, are micki, dicki, and icki (with their plurals), and the possessives, mata, dita, and ita.

117. micki (1st person), dicki (2d person), and icki (3d person) are used in an emphatic and limiting sense, and are nearly synonymous with the English words *myself*, *thyself*, and *himself or herself*. They may be used alone, as nominatives or objectives to verbs, but are commonly repetitions, being followed by the simple incorporated pronouns with which they agree.

118. Their plurals, used in the same way as the singular forms, are midoki (*ourselves*), didoki (*yourselves*), and hidoki (*themselves*).

119. máta, *my, our*, dita, *thy, your*, and ita, *his, her, its, their*, are compound possessive pronouns, which are ordinarily used to indicate an acquired or transferable possession (¶¶ 80-82), and are prefixed to nouns, denoting the thing possessed. (¶ 83).

120. In compound words, formed of the names of possessor and possessed with the pronoun ita, the i of ita may sometimes be dropped. (¶¶ 36, 85).

121. mata, dita, and ita have not separate forms for singular and plural.

122. The words matamae (1st pers.), ditamae (2d pers.), and itamae (3d pers.), are used respectively as the equivalents of the English words *mine or my own, thine or thy own, and his, hers, its, theirs, or his own, etc.*, and also as the equivalents of the Dakota words mitawa, nitawa, and tawa. The Hidatsa words, however, I regard not as pronouns, but as nouns formed by prefixing the compound possessive pronouns to the noun 'mae'. According to the usual custom with interchangeable consonants, these words are often pronounced matawae, nitawae, and itawae.

SYNOPSIS OF PERSONAL PRONOUNS.

Simple.

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	$\left\{ \begin{array}{l} \text{nom., ma and mi.} \\ \text{poss., ma.} \\ \text{obj., mi.} \end{array} \right.$	all cases, mido.
2d pers.	$\left\{ \begin{array}{l} \text{nom., da and di.} \\ \text{poss., di.} \\ \text{obj., di.} \end{array} \right.$	all cases, dido.
3d pers.	$\left\{ \begin{array}{l} \text{nom., — (¶ 133).} \\ \text{poss., i.} \\ \text{obj., i, or hi.} \end{array} \right.$	all cases, hidoo.

Compound.

With 'ki' for emphasis and limitation.

<i>Singular.</i>	<i>Plural.</i>
1st pers., micki.	midoki.
2d pers., dicki.	didoki.
3d pers., icki.	hidoki.

With 'ta' to denote transferable possession.

Singular and Plural.

1st pers., mata.
2d pers., dita.
3d pers., ita.

Relative Pronouns.

123. The interrogatives *tapa*, *what?* *tapé*, *who?* *aku* (¶¶ 51, 52), and some other words are used as relative pronouns.

Interrogative Pronouns.

124. Interrogative pronouns, and all other interrogative words of the language, begin with *t*, which, being always followed by a vowel in these words, has a slight sound of English *th* in *thing*. (¶ 5).

125. *tapé*, *who?* *tapa*, *what?* *taka*, *what?* *to*, *which* or *where?* *tua*, *which?* *how?* are the principal interrogative pronouns.

126. Their compounds, *tapeitamae*, *whose?* *tapata*, *takata*, *tota*, *whither?* *todu*, *where?* *tuami*, *how many?* etc., etc., are sometimes used as pronouns, although usually filling the offices of nouns, adjectives or adverbs.

Demonstrative Pronouns.

127. The demonstrative pronouns are *hidi*, *this*, *hido*, *that*, with *ku* and *še* or *šia*, *that*, *him*, distinctive or emphatic forms.

128. Their compounds are *hidimi*, *this many*, *hidika*, *this much*, *hiduka*, *this way*, *kutapa*, *what is that?* *kuadu*, *that place*, *kutsäki*, *setsäki*, *that alone*, *šedu*, *just there*, etc., etc. These, like the compounds of interrogative pronouns, are used as pronouns, but more commonly as other parts of speech.

Syntax of Pronouns.

129. All simple pronouns in the objective case, or used separately for emphasis, and usually all compound pronouns in any case, precede the verb.

130. Personal pronouns in the objective commonly precede those in the nominative.

131. When *mi* or *di* is used as the nominative of an intransitive verb (¶ 110), or of any word used as such, it stands before the verb.

132. When *ma* or *da* is used as an incorporated pronoun in the nominative (¶ 107), its position in the verb is usually determined as follows: (1st) In a verb formed directly from a verbal root and beginning with any consonant (except *m* followed by *a*), the pronoun is prefixed in the indicative; as in *kikiški*, *he measures*, *makikiški*, *I measure*, *dakikiški*, *you measure*; *patsaki*, *he cuts*, *mapatsaki*, *I cut*, *dapatsaki*, *you cut*. (2d) In a verb formed directly from a verbal root and beginning with a vowel, or the syllable *ma*, the pronoun is inserted in the indicative; while the verb, if beginning in the third person with *i* or *o*, is made to begin with *a* in the first and second persons. Ex.—*asadi*, *he steals*, *amašadadi*, *I steal*, *adašadadi*, *you steal*; *maihe*, *he tries*, *mamahe*, *I try*, *madabe*, *you try*; *iku'pa*, *he hates*, *amaku'pa*, *I hate*, *adaku'pa*, *you hate*; *odapi*, *he discovers*, *amodapi*, *I discover*, *adodapi*, *you discover*. (3d) In a transitive verb formed from an intransitive verb by the addition of *be*, *ha*, or *ke*, the pronoun is suffixed.

133. There is no incorporated pronoun in the third person nominative.*

134. The use of incorporated pronouns being necessary to the conjugation of verbs, they cannot be omitted when several verbs refer to the same subject or object.

135. Incorporated possessive pronouns must be prefixed to the name of each thing possessed, even when but one possessor is indicated.

136. A demonstrative, relative, or interrogative pronoun usually stands at the beginning of the clause to which it belongs.

137. When a relative and demonstrative pronoun appear in the same sentence, the clause containing the former usually stands first.

138. Some modifications of the above rules will be discussed under the head of verbs.

VERBS.

139. Almost any word in the language may be used and conjugated as an intransitive verb, and may again, by certain suffixes, be changed to a transitive verb, and be conjugated as such.

140. Adjectives, nouns, adverbs, and prepositions are often thus treated; pronouns, conjunctions, and interjections rarely.

141. But there is a large number of words in the language which are used only as verbs and are not derived from other parts of speech; these may be called verbs proper.

142. Many verbs proper we cannot analyze, and therefore consider them as primitive verbs. Such are *ki*, *to bear or carry*; *hu*, *to come*; *de*, *to depart*; *eke*, *to know*, etc.

* Possibly in *maihi* and *maihe* we have exceptions to this rule. (¶ 199).

143. Other verbs proper, which we call derivative, are formed, by the use of certain prefixes and suffixes, from verbal roots, from primitive verbs, and from other derivative verbs.

Verbal Roots.

144. Verbal roots are not used as independent words. A great number have been found in the language; but satisfactory meanings have been discovered for a very few only, some of which are here given for illustration: liäpi, *bark, peel*; lieše, *tear through*; liolii, *break across*; liu, *spill, overset*; kahe, *spread, stretch*; kape, *tear into, lacerate*; käptsi, *notch*; kide, *push*; kitii, *clear off*; ktade, *pound in, peg*; midi, *twist*; mitsi, *mince*; mu, *make noise*; mudsi, *roll up*; papi, *roughen, chap*; pi, *penetrate*; pliu, or pliuti, *squeeze or press out*; pkiti, *smooth out* (? fr. kitii); psu, *dislocate*; ptsu or ptsuti, *thrust forth*; šipi, *loosen*; ški, *open out*; šku, *extract*; šuki, *erase*; ta, *destroy*; taki, *place in contact, shut*; täpi, *squeeze*; tsa, *separate*; tsada, *slide*; tsati, *stick, polish*; tsiti, *raze*; tsiki, *squeeze on a small surface from different directions, shear, strangle, etc.*; tskipi, *pare*; tskise, *wash*; tskupi, *bend*. Some of these may be modified roots, containing something more than the simplest radical idea, but could not be well further analyzed.

Prefixes and Suffixes.

145. Some of the prefixes and suffixes referred to are independent words, but many of them are used only when connected with verbs. Some are to be regarded as adverbs, others perhaps as auxiliary verbs.

PREFIXES.

146. The more important prefixes, whose meanings have been determined, are ada, ak, da, dak, du, ki, mäk, and pa.

147. ada immediately precedes the root, and denotes that the action is performed by the foot, or by means of heat or fire; as in adaliolii, *to break across with the foot*, from liolii, *break across*, and adakite, *to clear off by fire*, as in burning a prairie, from the root kite, *clear off*.

148. ak denotes that the action is performed with or on something; as, akšuč, *to spit on*, from šuč, *to spit*.

149. da denotes that the action is done, or may properly be done, with the mouth; it stands immediately before the root, and is often pronounced ra or la. Ex.—datsa, *to bite off*, from tsa, *separate*; daliese, *to tear with the teeth*, from the root lieše, *tear*.

150. däk (or däka) stands immediately before a root or verb to denote that the action is performed with a sudden forcible impulse, or with great force applied during a short time, and usually repeated at short intervals; as in däktsäki, *to chop*, from tsäki, *cut*; dakaliolii, *to break across with a blow*, from the root liolii, *break across*. n is often used as the initial sound of this prefix.

151. *du* is prefixed to roots, to convert them into verbs, without materially adding to their significance; it may be said to denote general or indefinite causation; is sometimes pronounced *ru* or *lu*. Ex.—*dulolii*, *to break across in any way or by any means*, from *liolii*, *break across*; *dumidi*, *to twist in any way*, from the root *nidi*, *twist*.

152. *ki* is sometimes added directly to verbal roots, but more commonly to verbs. It may be added to any verb, no matter how formed, and is the most extensively used verbal prefix in the language. It intensifies the meaning; denotes that the action is done forcibly, repeatedly, completely, with difficulty, or over the entire object. Sometimes it merely strengthens, without altering the meaning of the verb; in other cases, it totally changes its application. Some verbs are never used without it. Ex.—*dalipa*, *to put the arms around*, *kidalipa*, *to hug*; *pati*, *to fall down*, *kipati*, *to fall from a great height*. The words *kime*, *to tell*, and *kidesi*, *to love*, have not simpler forms.

153. *mąk* (or *mąki*) is prefixed to verbs to denote opposition or reciprocity; that the action is performed by two contending parties, that the motion is from opposite directions, that two actors mutually and reciprocally perform the action; thus, from *pataki*, *to close*, comes *mąki-pataki*, *to close anything which has both sides moved in the act*, as a book or a pocket-comb, and from *iku'pa*, *to hate*, *makiiku'pa*, *to hate mutually, to hate one another*.

154. *pa* is a causative prefix, denoting that the action is done by the hand, or by an instrument held in the hand, or that it may be properly so performed. It stands immediately before roots and primitive verbs. Ex.—*paliu*, *to pour with the hand*, from *liu*, *spill*; *pamidi*, *to twist with the hand*, from *midi*, *twist*.

SUFFIXES.

155. The principal suffixes to verbs are *adsi*, *adui*, *de*, *he*, *ha*, *ke*, *kśa*, and *ti*, with *duk* and *tok* for the subjunctive, *di*, *diha*, *mi*, and *miha* for the future indicative, and *ts* for the closing of sentences.

156. *adsi* denotes a resemblance or approach to the standard described by the simpler form of the verb; it is most commonly, however, used with adjectives, rarely with verbs proper. (¶ 226). Ex.—*mitapa*, *to lie*, *to deceive*, *mitapadsi*, *to equivocate*.

157. *adui* denotes progression and incompleteness in action on condition; it answers sometimes the purpose of the English termination *ing* in present participles. Verbs ending in *adui* are intransitive and usually preceded by *ki*. Ex.—*titsi*, *thick*, *titsadui*, or *kititsadui*, *gradually increasing in thickness*; *isia*, *bad*, *isiadui*, *deteriorating, to become progressively worse*.

158. Verbs lose their final vowels when *adsi* and *adui* are suffixed.

159. *de* may be translated, *almost*, *nearly*, *about to*, and denotes an incomplete action or condition. It is added to, and forms, intransitive

verbs. Ex.—tsipiti, *to fall upon the water, to be in a condition to sink, tsipitide, to be about to fall, or nearly falling, on the water.*

160. he, signifying generally to make or cause, changes some intransitive verbs, and words used as such, to transitive. Verbs take it in the third person indicative, but rarely retain it in the first person; while in the second person indicative, and in the imperative, it is dropped or changed to ha. The incorporated pronouns are suffixed to verbs formed by the addition of he, which suffix they sometimes follow, but more commonly replace. Ex.—komi, *complete, finished, konihe, he finishes, komima, I finish, komida, you finish, komihada, finish thou!*

161. ha is the form of 'he' used in the second person.

162. ke, signifying to cause, to change, to use for, is added to intransitive verbs, to form transitive verbs. It is more extensive in its application than he, and may be added to any of the numerous words of the language which are capable of being used as intransitive verbs. It is retained in all persons, tenses, and modes, and followed by the incorporated pronouns. When ke is suffixed, the verb is most commonly put in the intensive form. The more familiar instances, only, of its use are given in the Dictionary. Ex.—hiši, *red, hišike, to dye or color red, dyed red; išia, bad, išiaké, to make bad, change from good to bad, damaged, debased, kiišiaké (intensive), he damages, kiišiakema, I damage, kiišiakeda, you damage; ati, a house, kiatike, to use for a dwelling, or convert into a dwelling; midi, water, kimidike, to liquefy.*

163. kša denotes that an action is performed habitually or excessively, or that a quality exists to a constant or excessive degree; it is used with verbs proper and adjectives. Ex.—mitapa, *to lie or deceive, mitapakša, to lie habitually or excessively; ide, to speak, idekša, to speak garrulously or unguardedly, to say too much.* (¶ 231).

164. ti, denoting a favorable condition or readiness to perform an act, is added to intransitive verbs, forming new intransitive verbs. Ex.—hua, *to cough, huati, to be about to cough, to feel a desire to cough; halipi, to sneeze, halipicti, to desire to sneeze; tsipi, to sink, tsipiti, to fall upon the water, to be placed in a condition favorable for sinking.*

165. duk, used alone as an adverb of future time, is suffixed to subjoined verbs, to denote doubt or condition in regard to future time, and is therefore equivalent to a sign of the subjunctive mode in the future tense. Ex.—miadéheduk ditanamits, *if I am angered, I will kill you.*

166. tok, an adverb used to denote doubt and interrogation, is usually used independently, but may be suffixed to verbs to indicate the past and present tense of the subjunctive mode; as in madetok diamakatats, *had I gone, I would not have seen you.*

167. di (2d person singular), diha (2d person plural), mi (1st person singular), and miha (1st person plural) denote the future tense, indicative mode, and may follow any verb which takes ma and da for its incorporated nominative pronouns. They have the appearance of being

only repeated pronouns, but are probably different forms of a regularly conjugated auxiliary verb.

168. A verb, or any word used as such, in the indicative mode, when closing a sentence, and therefore when standing alone and forming a sentence by itself, is terminated in *ts*; if in other situations it ends in a vowel. (¶ 33). By comparison of this with previous rules, it will be seen that a large majority of the words of the language are capable of receiving this termination. In the conjugations following, some of the verbs are shown with the terminal *ts*. (¶¶ 196, 198).

169. *ta'* (not) and *ta* (only) are often pronounced as if suffixed; they are regarded, however, as independent adverbs.

170. There are verbs which are heard to end sometimes in *i* and sometimes in *e*, and apparently when a passive sense is meant by the former and an active by the latter. Owing, however, to the indistinct manner in which final vowels are so often pronounced, and to certain individual liberties taken with vowel sounds, the value of this peculiarity, as a grammatical rule, cannot now be estimated. A few words, where this change of terminal vowels was often heard, are given in both forms in the Dictionary.

171. Many verbs ending in *i* or *e* change these letters to *a* in the second person indicative, and also in the imperative, when the final *i* or *e* is not dropped.

Properties of Verbs.

PERSON.

172. The first and second persons are shown by the incorporated pronouns, *ma* and *mi* for the former, *da* and *di* for the latter. The third person is shown by the simple form of the verb.

NUMBER.

173. In the conjugation of the verb, number is indicated only in the future indicative, where *mi* and *di* are used in the singular, for the first and second persons respectively, and *mika* and *diha* in the plural. (¶ 167).

MODE.

174. Three modes only, the *infinitive*, *indicative*, and *imperative*, are shown in the conjugations of verbs. The subjunctive and potential are indicated by adverbs or additional verbs.

Infinitive.

175. The infinitive mode is the same as the third person indicative, the simple form of the verb. It is, however, rarely used, finite verbs being employed instead; thus, "I try to cough" is more frequently rendered *mahua mamahets*, *I cough I try*, than *hua mamahets, to cough I try*.

176. In the third person, no distinction is made between the infinitive and indicative; thus, *hua maihets* may be rendered either *to cough he tries* or *he coughs he tries*.

Indicative.

177. The simple form of the verb is used as the third person indicative. For the first and second persons this is modified by the incorporated pronouns; and for the future tense, as shown in Pars. 167 and 173.

Imperative.

178. The imperative mode has five forms.

179. The first consists in using the same form as the second person indicative; this is done mostly in verbs which have the incorporated pronouns suffixed.

180. The second is made by changing final i or e of the infinitive to a, or using an infinitive ending in a or u.

181. The third is formed by dropping the final i of verbs ending in ki, and sometimes of those ending in ti; thus, we have *amak*, imperative of *amaki*.

182. In the fourth form, the auxiliary *da* is added to the second form of the imperative; it is usually, but not invariably, placed after the verb. *da* seems to be a form of the verb *de*, *to depart*, meaning *go thou!*

183. The fifth form of the imperative mode is made by adding *diba* instead of *da*.

184. The fourth and fifth forms are used when immediate compliance with the order is desired.

TENSE.

185. But two distinctions, in regard to time, are made in conjugating verbs; one of these is for *indefinite*, the other for *future* time.

186. Other varieties of time are expressed by adverbs, suffixed or independent, or by other words used independently.

187. The *indefinite tense*, used for both present and past time, is shown by the simple form of the verb, with or without the incorporated pronouns.

188. For the *future tense*, indicative mode, *mi* and *miha* are added to the indefinite for the first person, and *di* and *diba* for the second person; in the third person, the form is the same as in the indefinite.

189. Sometimes, to a verb in the third person, future tense, at the close of a sentence, they are heard to add *hits*, pronouncing it as a separate word. This may be a part of the conjugation, but is, more probably, a personal pronoun of the third person, *hi*, with the ending *ts*, added for emphasis.

CONJUGATION.

190. All transitive and some intransitive verbs are properly conjugated, having different forms for the different modes and tenses.

191. The greater part of the intransitive verbs, and words used as such, are not properly conjugated, since they suffer no change of form in the different modes and tenses.

192. The verbs which are conjugated may be known by taking ma (*I*) and da (*thou*) for their incorporated pronouns in the nominative; while those which are not conjugated have the pronouns mi and di incorporated in the nominative case.

Conjugated Verbs.

193. The conjugation has three principal forms. In the first form, the pronouns are prefixed; in the second, inserted; and, in the third, suffixed.

194. In adding the pronouns, however, some additional changes are made in the verb, producing in all ten varieties of the conjugation.

195. In the first variety, the incorporated pronouns are simply prefixed to the third person, or simple form of the verb; while the latter remains unchanged. Ex.—kidëši, *to love*, or *he loves*.

INFINITIVE MODE.

kidëši, *to love*.

INDICATIVE MODE.

Indefinite Tense.

Singular and Plural.

3d person. kidëši, *he, she, or it loves or loved, they love or loved.*

2d person. dakedëšidi, *thou lovest, you love or loved.*

1st person. makidëši, *I or we love or loved.*

Future Tense.

Singular.

3d person. kidëši, *he, she, or it will love.*

2d person. dakedëšidi, *thou wilt love.*

1st person. makidëšimi, *I will love.*

Plural.

3d person. kidëši, *they will love.*

2d person. dakedëšidiha, *you will love.*

1st person. makidëšimiha, *we will love.*

IMPERATIVE MODE.

kidëša, kidëšada, kidëšadiha, *love thou, love ye.*

196. In the second variety, the first letter of the simple form is dropped when the pronouns are prefixed, and the pronouns are contracted to m

and d. The words belonging to this variety are not numerous; they all begin with d, and consequently in the indicative mode, indefinite tense, the forms of the second and third persons are the same. Ex.—dúti, *to eat, to chew.*

INFINITIVE MODE.

duti, *to chew or eat.*

INDICATIVE MODE.

Indefinite Tense.

Singular and Plural.

(without terminal ts.) (with terminal ts.)

3d person. duti, *he eats, etc.* dutits.

2d person. duti, *you eat, etc.* dutits.

1st person. muti, *I eat, etc.* mutits.

Future Tense.

Singular.

3d person. duti, *he will eat, etc.* dutits.

2d person. dutidi, *thou wilt eat.* dutidits.

1st person. mutimi, *I will eat.* mutimits.

Plural.

3d person. duti, *they will eat.* dutits.

2d person. dutidiba, *you will eat.* dutidibats.

1st person. mutimiha, *we will eat.* mutimibats.

IMPERATIVE.

dut. da' dut, etc. eat, eat thou.

197. The third variety of the conjugation has the pronouns prefixed to the unaltered simple form; but the letter a is in turn prefixed to the pronouns, causing them to appear inserted in the verb; further, the pronouns are contracted by the omission of their vowels. Most verbs beginning with o belong to this variety. Ex.—ókipapi, *to find, to recover something lost,* but not to make an original discovery.

INFINITIVE MODE.

ókipapi, *to find.*

INDICATIVE MODE.

Indefinite Tense.

Singular and Plural.

3d pers. okipapi, *he, she, or it finds, or found, or they, etc.*

2d pers. adokipapi, *you find or found.*

1st pers. amokipapi, *I or we find or found.*

Future Tense.

Singular.

3d pers. okipapi, *he, she, or it will find.*
 2d pers. adokipapidi, *thou wilt find.*
 1st pers. amokipapimi, *I will find.*

Plural.

3d pers. okipapi, *they will find.*
 2d pers. adokipapidiha, *you will find.*
 1st pers. amokipapimiba, *we will find.*

IMPERATIVE MODE.

okipapa, okipapa da', okipapa diha.

198. In the fourth variety, the incorporated pronouns are inserted in the verb by being placed immediately after the first syllable of the simple form, while no change is made in the latter, except the separation of the syllables. Verbs conjugated thus have a or e for their first syllables. Ex.—éke, *to know, to recognize.*

INFINITIVE MODE.

eke, *to know.*

Indefinite Tense.

Singular and Plural.

(without terminal ts.)	(with terminal ts.)
3d pers. eke, <i>he, etc., knows, or knew.</i>	ekéts.
2d pers. edake, <i>you know or knew.</i>	edakéts.
1st pers. emake, <i>I know or knew.</i>	emakéts.

Future Tense.

Singular.

3d pers. eke, <i>he, etc., will know.</i>	ekéts.
2d pers. edakedi, <i>thou wilt know.</i>	edakedits.
1st pers. emakemi, <i>I will know.</i>	emakemits.

Plural.

3d pers. eke, <i>they will know.</i>	ekéts.
2d pers. edakediha, <i>you will know.</i>	edakedibats.
1st pers. emakemiba, <i>we will know.</i>	emakemihats.

IMPERATIVE MODE.

eka, eka da', eka diha.

199. To the fifth variety, belong verbs beginning with ma. In it, the incorporated pronouns come after the first syllable, and are substituted for the second syllable of the simple form, which is, therefore, changed by the loss of a syllable. Ex.—maihu, *to trade, to buy.*

INFINITIVE MODE.

mai^hu, *to trade.*

INDICATIVE MODE.

Indefinite Tense.

Singular and Plural.

3d pers. maihu, *he or she trades or traded, they, etc.*

2d pers. madahu, *you trade or traded.*

1st pers. mamahu, *I or we trade or traded.*

Future Tense.

Singular.

3d pers. maihu, *he or she will trade.*

2d pers. madahudi, *thou wilt trade.*

1st pers. mamahumi, *I will trade.*

Plural.

3d pers. maihu, *they will trade.*

2d pers. madahudiba, *you will trade.*

1st pers. mamahumiha, *we will trade.*

IMPERATIVE MODE.

madahu da', maihu da'.

200. In the sixth variety, the incorporated pronouns are inserted in the same way as in the fourth; but the syllable da is inserted, in the first and second persons, immediately before the last syllable of the verb. This extra interpolated syllable does not seem to answer the purpose of either pronoun, adverb, or auxiliary; its utility has not been discovered. aśadi, *to steal*, atādi, *to go out of a house*, and perhaps a few other verbs, are conjugated in this way.

INFINITIVE MODE.

aśadi, *to steal.*

INDICATIVE MODE.

Indefinite Tense.

Singular and Plural.

3d pers. aśadi, *he or she steals or stole, they steal or stole.*

2d pers. adaśadadi, *you steal or stole.*

1st pers. amaśadadi, *I or we steal or stole.*

Future Tense.

Singular.

3d pers. aśadi, *he or she will steal.*
2d pers. adasāladidi, *thou wilt steal.*
1st pers. amaśadadimi, *I will steal.*

Plural.

3d pers. aśadi, *they will steal.*
2d pers. adasāladidiha, *you will steal.*
1st pers. amaśadadimiha, *we will steal.*

IMPERATIVE MODE.

aśada da', aśada diha.

201. To the seventh variety belong verbs beginning in i (not the incorporated pronoun of the third person objective). Here the incorporated pronouns are inserted, but i is changed to a. Ex.—íka, *to see.*

INFINITIVE MODE.

ika, *to see.*

INDICATIVE MODE.

Indefinite Tense.

Singular and Plural.

3d pers. ika, *he or she sees or saw, they see or saw.*
2d pers. adaka, *you see or saw.*
1st pers. amaka, *I or we see or saw.*

Future Tense.

Singular.

3d pers. ika, *he or she will see.*
2d pers. adakadi, *thou wilt see.*
1st pers. amakami, *I will see.*

Plural.

3d pers. ika, *they will see.*
2d pers. adakadiha, *you will see.*
1st pers. amakamiba, *we will see.*

IMPERATIVE MODE.

ika, ika da', ika diha.

Besides these, ika has a reduplicated form in the imperative, used in an exclamatory manner, ikaka! *See there! Behold!*

202. The eighth variety is distinguished by the incorporated pronouns of the nominative being substituted for the last syllable of the infinitive form. Nearly all transitive verbs formed from intransitive verbs by the suffix *he* belong to the eighth variety. Ex.—*liapihé*, *to lose*.

INFINITIVE MODE.

liapihé, to lose.

INDICATIVE MODE.

Indefinite Tense.

Singular and Plural.

3d pers. *liapihé, he or she loses or lost, or they lose or lost.*

2d pers. *liapida, you lose or lost.*

1st pers. *liapima, I lose or lost, or we lose or lost.*

Future Tense.

Singular.

3d pers. *liapihé, he will lose.*

2d pers. *liapidadi, thou wilt lose.*

1st pers. *liapinami, I will lose.*

Plural.

3d pers. *liapihé, they will lose.*

2d pers. *liapidadiha, you will lose.*

1st pers. *liapinamiha, we will lose.*

IMPERATIVE MODE.

liapida, da' liapida, liapihada.

203. The ninth variety is the same as the eighth, with the addition of the simple possessive pronouns, in full or contracted, prefixed to the verb. In this variety are found but few verbs; they are formed from nouns by the addition of the suffix *he*; they undergo a double inflection, one to denote possession of the noun, and the other to show person, tense, etc., in the verb. Ex.—*úahe*, *to make or cause to be a wife, to wed*, from *ua*, *a wife*. *úahe*, in its active sense, or used personally, is said of the male.

INFINITIVE MODE.

úahe, to make a wife, to wed.

INDICATIVE MODE.

Indefinite Tense.

Singular and Plural.

3d pers. *úahe, he makes his wife, he or they wed or wedded, etc.*

2d pers. *duada, you make your wife or wives, you wed or wedded, etc.*

1st pers. *muama, I make my wife, I or we wed, etc.*

Future Tense.

Singular.

3d pers. uahe, *he will make his wife, or wed.*
2d pers. duadadi, *thou wilt make thy wife, or wed.*
1st pers. muamami, *I will make my wife, or wed.*

Plural.

3d pers. uahe, *they will make their wives, or wed.*
2d pers. duadadiha, *you will make your wives, etc.*
1st pers. muamamiha, *we will make our wives, or wed.*

IMPERATIVE MODE.

duada, duaha da', duaha diha.

204. In the tenth variety, the pronouns are suffixed to the simple form, which in itself remains unchanged. Transitive verbs formed from the intransitive by the addition of ke are conjugated in this way. Ex.— kitsäkike, *to render completely good, to make whole or sound, to change from bad to good, etc.*, from tsäki, *good*.

INFINITIVE MODE.

kitsäkike, *to make good.*

INDICATIVE MODE.

Indefinite Tense.

Singular and Plural.

3d pers. kitsäkike, *he, she, it, or they make or made good.*
2d pers. kitsäkikedadi, *you make or made good.*
1st pers. kitsäkikemä, *I or we make or made good.*

Future Tense.

Singular.

3d pers. kitsäkike, *he, she, or it will make good.*
2d pers. kitsäkikedadi, *thou wilt make good.*
1st pers. kitsäkikemä, *I will make good.*

Plural.

3d pers. kitsäkike, *they will make good.*
2d pers. kitsäkikedadiha, *you will make good.*
1st pers. kitsäkikemäha, *we will make good.*

IMPERATIVE MODE.

kitsäkikedä, kitsäkike diha.

Unconjugated Verbs.

205. All adjectives, adverbs, nouns, etc., used as predicates of nouns, are regarded as intransitive verbs, there being no copula in the language. These intransitive verbs, and such others as denote only quality or condition, suffer no change of form to denote different modes and tenses. They may, however, take the incorporated pronouns *mi* and *di* for their nominatives.

206. These pronouns are prefixed. To verbs beginning with consonants they are usually prefixed in full. Ex.—*liié*, *old*, *to be old*.

liie, he, she, or it is or was old, they are or were old.

dilie, thou art or wert old, you are or were old.

miliie, I am or was old, we are or were old.

207. Before verbs beginning with vowels, the pronouns are often contracted. Ex.—*adáliiše*, *to be ignorant*.

adališe, he is or was ignorant, they are or were ignorant.

dadališe, thou art or wert ignorant, etc.

madališe, I am or was ignorant, or we were ignorant, etc.

208. Transitive verbs in the third person, or used in a passive sense or impersonally, with pronouns in the objective case prefixed, have the same appearance as the unconjugated intransitive verbs, except that for the third person the objective prounoun *i* is used; thus, from *alióa*, *to conceal*, we have

ialioa, he conceals it, or it is concealed.

dialioa, he conceals you, or you are concealed.

mialioa, he conceals me, or I am concealed.

Irregular and Defective Verbs.

209. There are a few irregular and defective verbs in the language, of which the following are examples:

210. *hi*, *to draw into the mouth*, *to drink* or *inhale*, may, with terminal *ts*, be conjugated thus:

1. *hits, he drinks* or *drank* or *will drink, they drink*, etc.
2. *dats, you drink* or *drank*.
3. *mats, I drink* or *drank*.
4. *dadits, you will drink*.
5. *mamits, I will drink*.

Here, in the fourth and fifth forms, there are (with the terminal) but the pronouns and signs of the future tense, and in the second and third forms, only the pronouns.

211. *matú*, *there is* or *there are*, has no other form.

212. *muk* (sometimes pronounced as the English word *book*) signifies *give me*. It may be an irregular imperative of the verb *ku*, *to give*, but is more probably a defective verb.

Compound Verbs (so called).

213. Sometimes two verbs are used together to express an idea for which there is no single word in the language. When both verbs are in the third person indicative, or when one is in the infinitive, they often appear to us as a single word, particularly if their English equivalent is a single word; but when conjugated, it is found that each assumes its own proper form, the same as if used independently. Ex.—ákhu, *to bring*, consists of ak, *to be with*, and hu, *to come*. This, when inflected, appears as two separate words, one conjugated, the other unconjugated; thus, ak-hu, *he brings*; dak-dahu, *you bring*; mak-mahu, *I bring*; dak-dahuli, *you will bring*; mak-mahumi, *I will bring*, etc.

214. Again, a noun and a verb may be used together to express an idea for which there is no single word in the language; thus, from hi, *to draw into the mouth*, we have ope-hi, *to draw tobacco into the mouth*, i. e., *to smoke*, and midi-hi, *to draw water into the mouth*, or *drink*.

215. Some expressions, such as these, are, for convenience of definition, put in the Dictionary as compound verbs.

Syntax of Verbs.

216. Almost all sentences are closed by verbs or words used as such; the principal exception being where interrogative adverbs are used to qualify an entire sentence.

217. When a verb denoting quality or condition, and another denoting action, are used in the same sentence with a common subject, the former precedes the latter; or, in other words, conjugated verbs commonly follow unconjugated verbs.

218. Verbs in the infinitive usually precede those in the indicative.

219. Any word used alone, with the terminal ts, in answer to a question, may form a sentence by itself; for it is used as a verb in the simple form, where a personal pronoun of the third person is understood to be in the nominative.

220. In this language, as in other languages, "active transitive verbs govern the objective case". It might be said that all transitive verbs govern the objective case, for the existence of a passive form is questionable: (¶ 170). When an objective pronoun is followed by the simple form of a transitive verb, the latter may be parsed as in the third person indicative; although, in translating the expression into English, a verb in the passive voice may be used.

221. Other points connected with the syntax of the verb have been referred to in the discussion of the etymology.

ADJECTIVES.

222. There are certain intransitive verbs in the Hidatsa, which are used in the same sense as the adjectives of European languages, and may be translated by them. For the convenience of the English student, these verbs will be called adjectives, and described as such.

223. There are a large number of the adjectives, which we cannot analyze with our present knowledge of the language, and which may be called primitive.

224. Derivative adjectives are formed from primitive adjectives, from other derivatives, from nouns, adverbs, etc., by forming compound words, or by the use of suffixes having the force of adverbs.

225. The force of the adjective is modified by the adverbial suffixes and also by adverbs used independently, as shown in the following paragraphs.

226. *adsi* is suffixed to denote an approach to the standard quality or positive degree, as indicated by the simple form of the adjective ; thus, from *hisí*, *red, scarlet*, comes *hisadsi*, *of a dull red color, crimson or purple.* (¶ 156).

227. *iša*, or *išé*, is of much the same signification as *adsi*, but sometimes applied differently ; it signifies *like* or *resembling*. Ex.—From *tohi*, *blue, sky-blue*, comes *tohiša*, *of an impure or uncertain blue, bluish* ; from *šipi*, *black*, comes *šipisa*, *resembling black, i. e., of a deep color hardly to be distinguished from black*. *adsi* may follow *išé* to denote a wider variation from the standard quality.

228. *de* is a suffix, which may be translated *almost* or *nearly*. Ex.—*kakili*, *round*, *kakili-de*, *almost round* ; *tsamutsi*, *straight*, *tsamutside*, *almost straight*.

229. *di* increases the signification of the adjective to which it is suffixed ; its use is not very extended ; it seems to be suffixed only to words of three syllables, ending with *i* and accented on the penult. Ex.—*padopi*, *short, low-sized*, *padopidi*, *very short* ; *tamulii*, *minute*, *tamuliidi*, *very minute*.

230. *tsáki*, *good*, takes, as an increased or intensified form, *tsákicti*, which may be a compound of *tsáki* and *ictia*, *great*. *tsakicti* commonly takes the suffix *di* ; thus, *tsákictidi* denotes a very high degree of excellence.

231. *kša* denotes that the quality exists excessively, habitually, or continuously. Ex.—*išía*, *bad*, *išiákša*, *persistently bad*. (¶ 163.)

232. *ka'ti*, *much, true, truly*, is a word used independently as an adjective and adverb. As an adverb, it is used to limit the significance of adjectives to the true or standard qualities ; as in *hisí-ka'ti*, *true red, bright red*, *išia-ka'ti*, *truly bad, unqualifiedly bad*.

233. When two nouns are compared together in regard to quality, and either one used as the standard of comparison for the other, the expressions *itadotadu* and *itaokadu* are used. The former means *at the near side of it*, and indicates the less degree ; the latter signifies *on the far side of it, or beyond it*, and indicates the greater degree. These expressions give us more nearly the equivalents of the comparative degree of English than anything else in the Hidatsa.

234. An adjective may be formed of a noun and an adjective. Ex.—

From *mika'*, *grass*, and *tohiša*, *bluish*, comes *mika'tohiša*, *green (grass bluish)*.

235. Some adjectives are compounds of two other adjectives; as, *tsidišipi*, *bay*, from *tsidi*, *yellow*, and *šipi*, *black*.

Numerals.

236. The Hidatsa system of numeration is strictly decimal; consequently, there need not be more than ten primitive numeral adjectives.

237. There are, however, not more than eight; these eight are—

<i>duétsa</i> (or <i>luetsa</i>), <i>one</i> ,	<i>kíliu</i> , <i>five</i> ,
<i>dópa</i> (or <i>nopa</i>), <i>two</i> ,	<i>akáma</i> (or <i>akawa</i>), <i>six</i> ,
<i>dámi</i> (or <i>nawi</i>), <i>three</i> ,	<i>sápuia</i> , <i>seven</i> , and
<i>tópa</i> , <i>four</i> ,	<i>pítika</i> , <i>ten</i> .

238. *dópapi*, *eight*, is a compound of *dopa*, *two*, and *pi* (which seems to be the root of *pítika*); it probably signifies *ten less two*.*

239. *duétsapi*, *nine*, is a compound of *duetsa*, *one*, and *pi*, and seems to mean *ten less one*.

240. Multiples of ten less than one hundred are named on the same principle as in English; thus we have—

<i>dopápitika</i> (two tens), <i>twenty</i> ,	<i>akámaapítika</i> , <i>sixty</i> ,
<i>dámiapítika</i> , <i>thirty</i> ,	<i>sápuapítika</i> , <i>seventy</i> ,
<i>topápitika</i> , <i>forty</i> ,	<i>dópapiapítika</i> , <i>eighty</i> , and
<i>kiliúapítika</i> , <i>fifty</i> ,	<i>duétsapiapítika</i> , <i>ninety</i> .

It will be seen that the first word of each of these compounds, if not ordinarily ending in *a*, is made to do so in this connection, and that the accent is sometimes removed.

241. The word for one hundred, *pítikictá*, signifies *great ten*. The term for one thousand is, *pítikictia-ákakodi*,—the meaning of *akakodi*, I know not.

242. Numbers over ten, but not multiples of ten, are named by the addition of the word *alipi* (*portioned*; *a part or division*), thus:

<i>alipiduétsa</i> , <i>eleven</i> ,	<i>dopápitika-alipiduétsa</i> , <i>twenty-one</i> ,
<i>alipidópa</i> , <i>twelve</i> ,	<i>dopápitika-alipidópa</i> , <i>twenty-two</i> ,
<i>alipidámi</i> , <i>thirteen</i> ,	<i>dámiapítika-alipidámi</i> , <i>thirty-three</i> ,
<i>alipítópa</i> , <i>fourteen</i> ,	<i>topápitika-alipítópa</i> , <i>forty-four</i> , etc.

243. With the exception of the word for *first*, *itsika*, the ordinals are formed by prefixing *i* to the cardinal numbers; thus, we have *idópa*, *second*, *idámi*, *third*, *itópa*, *fourth*, etc.

Syntax of Adjectives.

244. Adjectives usually immediately follow the nouns or pronouns which they qualify.

* Some judicious remarks on this paragraph, and on Par. 239, may be found in a paper *On Numerals in American Indian Languages*, etc. By J. Hammond Trumbull, LL. D. Hartford, 1875. pp. 28, 29.

245. Qualifying words are often seen used as nouns or pronouns; this is particularly the case with numeral adjectives, and such words as *ahu, many, etsa, all, iha, other, kənsta, few*, etc.

ADVERBS.

246. There are adverbs which are apparently primitive; as, *tă, not, duk ichen, tia, a long time, etc.* Many primitive adverbs are used as suffixes, as already shown when describing verbs and adjectives.

247. A large number of adjectives are used as adverbs, without undergoing any change of form. When primitive adjectives are thus used, they appear as primitive adverbs. Ex.—*śua, slow, slowly, hita, fleet, fleetly, ătsa, near, tiśa, far.*

248. Derivative adverbs are formed from nouns, from demonstrative and interrogative pronouns, from adjectives, and from other adverbs.

249. A large number of adverbs of place are formed from nouns by suffixing the prepositions (postpositions), *du, lia, ka, koa, and ta*; thus, from *dumata, the middle*, we have *dumatadu, in or through the middle, dumatalia, toward the middle, dumātaka, on the middle, dumatakaoa, at the middle, and dumatata, facing the middle, or in the direction of the middle.*

250. Words formed thus (¶ 249), might be regarded as merely nouns in the objective, with their governing prepositions; but they are pronounced and used as if belonging to the same class of words as the English adverbs *windowward* and *forward*. Since every noun in the language is capable of taking one or more of these postpositions, the number of adverbs of this character is very great.

251. From nouns, adverbs of time are formed by suffixing *du, duk, and sedu*; the first of these means *in or during any time*, the second *in or during future time*, the third *in or during past time*; thus, from *maku, night*, we have *makudu, during the night, nightly, makuduk, during the coming night, "to-night", makusedu, during the past night, or "last night"; from oktsia, meaning also night, we have oktsisedu, oktsiadu, and oktsiaduk; from *ata, daylight or dawn*, we have *ataduk, to-morrow, etc.**

252. From pronouns, adverbs are formed in much the same way as from nouns; thus, from the demonstrative *še*, we have *šedu, in that time or place, šekoa, at that place, just there, šeta, in that direction, and from the interrogative *to*, we have *tóta, whither, tódu and tóka, where, wherein, whereat.**

253. When adjectives are used as adverbs, the same suffixes, to modify their force and meaning, are used in the one case as in the other. Adjectives which can denote the manner of performing the action are those chiefly used as adverbs.

254. Adverbs are formed from numeral adjectives by suffixing to the names of the cardinal numbers *du*, and the compound preposition *tsakoa*; thus we have *dópadu, at two times, or on two occasions, twice,*

dámidu, *thrice*, tópadu, *four times*, and also dópatsakoa, *at or in two places*, dámitsakoa, *at or in three places*, tópatsakoa, *in four places*, etc.

255. From ordinals, adverbs are formed by the addition of du; thus, ítsikadu, *in the first place or order*, *firstly*, idópadu, *in the second place or order*, *secondly*, idámidu, *thirdly*, itópadu, *fourthly*, etc.

256. In adverbs of time, formed by adding to nouns du, duk, and sedu as indicated in Par. 251, the numeral adjectives are inserted between the noun and the adverbial suffix in the manner and for the purpose here indicated; thus from óktsi or óktsia, *night*:

oktsadu, *during the night*.

oktsidópadu, *during two nights*.

oktsitópadu, *during four nights*.

oktsíaduk, *during the coming night or to-night*.

oktsidópaduk, *two nights hence, or during the night after next*.

oktsidámiduk, *three nights hence*.

oktsitópaduk, *four nights hence*.

oktsísedu, *last night, during last night*.

oktsidópašedu, *night before last, two nights ago*.

oktsitópašedu, *four nights ago*.

257. Adverbs formed from nouns are often used as nouns; thus, átaduk, *during to-morrow or to-morrow*, oktsísedu, *during last night, or last night*, adéšedu, *during last summer, or last summer*.

258. Adverbs are used as predicates to nouns, and in this position, there being no copula, fill the office of intransitive verbs.

259. "Adverbs qualify verbs, adjectives, and other adverbs", as in other languages.

260. Adverbs usually precede the words which they qualify; but ka'ti, *much*, or *truly*, tă, *not*, ta, *only*, and the interrogative tok, more commonly follow the words they qualify.

PREPOSITIONS.

261. ak (¶ 148), which is prefixed to verbs, and du, *in* or *during*, lia, *toward*, ka, *in*, koa, *at*, ta, *in the direction of, facing*, which are suffixed to nouns (¶ 249) to form adverbs, fill more fully the office of prepositions than anything else in the language. They are not, however, used as independent words; and, from the position which they occupy in regard to nouns, would be more properly called *postpositions*.

262. aka, *on*, and api, *with*, are perhaps to be regarded as independent or separate prepositions.

263. There are many adverbs which answer the purpose of prepositions, and may be translated by the English prepositions. Adverbs formed from nouns which are the names of place, belong particularly to this class; thus, from míkta, *the bottom*, comes miktáko, *below*, and miktáta, *down*; from ámaho, *the interior*, amahóka, *within or in*; from atáši, *all out of doors*, atášikoa, *out*.

264. Prepositions, separate and incorporated, and all adverbs used as prepositions, follow the nouns which they govern.

265. When incorporated, they may be found suffixed to the nouns which they govern, or prefixed to the verbs which follow; but in either case they come, of course, after the noun.

CONJUNCTIONS.

266. There are two words which are possibly simple conjunctions; they are *isa*, *and*, *also*, and *duma*, *but*.

267. Other words used in joining words and sentences perform also the duties of adverbs and prepositions, and are properly to be classed as such.

268. Conjunctions commonly stand between the words, clauses, or sentences which they connect.

INTERJECTIONS.

269. There are not many words which are purely exclamatory or interjectional; a large number of the words which are used as interjections being verbs.

270. The following words, however, cannot be well analyzed, and may be regarded as true interjections:

u! *oh!* expressing pain or astonishment, and commonly preceding a sentence.

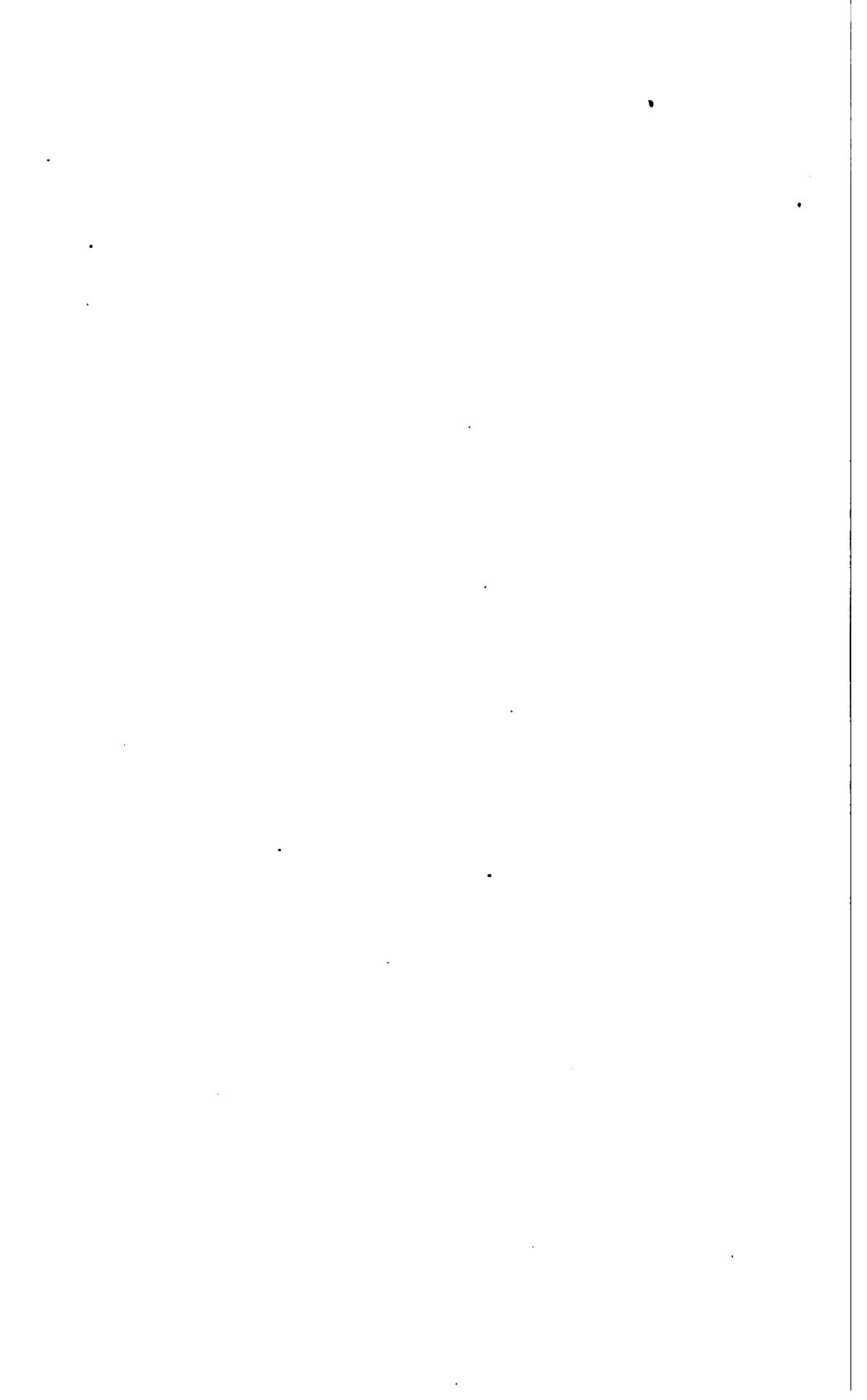
ihé! *there now!* *does that satisfy you?* etc.

ki! is used in doubt and astonishment.

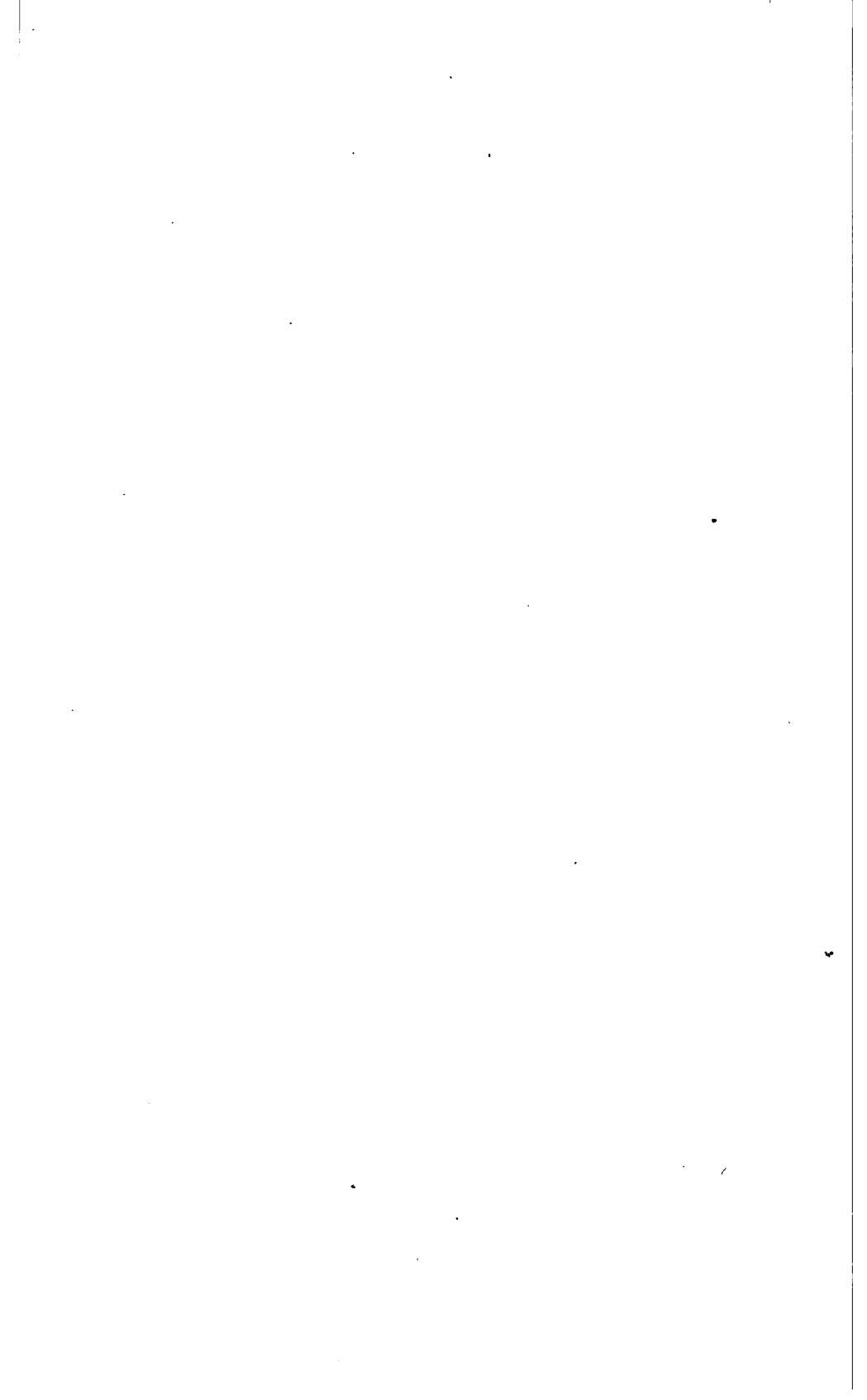
hidi! used by children when teased; perhaps from the demonstrative pronoun *hidi*.

hukahé! used by men to express surprise and delight; as when much game is killed at a volley, etc.

tsakák'! an expression of disgust and impatience, may be a derived word.



HIDATSA DICTIONARY.



HIDATSA DICTIONARY.

a.

a, *n.*; a tree, a plant; the entire plant as distinguished from its parts;—used after 'ma' or as a suffix to nouns; as, kohati, *corn*, kohatia, *a stalk of corn*.

a, *n.*; a muscle.

a á te, *v. t.*; to strike by throwing; to hit or bruise with a stone or other missile.

a á ti, *v.*; hurt or bruised by a missile.

a da [ara], *n.*; the arms; the forelegs of quadrupeds.

a da, *n.*; the hair of the head; the locks.

á dă, a causative prefix to verbs, denoting that the action is done by the foot, or by heat or fire. (¶ 147).

a da a du ic tí a, *n.*, *fr.* *ada and adiuctia*; the *brachium*, the upper part of the arm.

a dă du i, *v. i.*, *fr.* *ade and adui*; becoming painful.

á da ha, *v. i.*; to be burning; burnt, parched, charred.

á dă ha he, *v. t.*, 3d pers.; to parch or burn.

á dă ha ke, *v. t.*, *fr.* *ădălia*; to cause to burn; to be burned or parched.

á dă hă pe, *v. t.*, *fr.* *ădă and liapi*; to kick; to bark or denude by kicking.

á dă hé he, *v. t.*; to seize, take hold of, cling to;—also *ădălielii*.

á dă hé se, *v. t.*, *fr.* *ădă and lieše*; to tear with the foot; to tear with the paws, as a beast.

a.

ădă

a dă hi se, *v. t.*; to be ignorant of.—*madăliisets*, I don't know, I am ignorant.

a dă hi se ke, *v. t.*; to make ignorant; to leave in ignorance.

ă dă hó hi, *v. t.*, *fr.* *ădă and liolii*; to break with the foot.

a dă lipa ko a, *n.*; the Mandan Indians.

a dă lipi, *n.*, *fr.* *adu and alipi*; a part of anything;—also *adalipi*.

a dă lipi ke, *v. t.*; to make or be made a portion; to make one thing a part of another.

ă dă lu, *v. t.*, *fr.* *ădă and liu*; to spill with the foot; to upset by kicking;—also *adaliue*.

ă da í du ti [-ruti], *n.*, *fr.* *ăda and iduti*; ribbon or braid used in tying up the hair.

ă da ka, *v. t.*, 2d pers. of *ika*, to see.

ă da ká da ho [ara-], *n.*; the Arickaree Indians; perhaps from *ădă*, *the hair or locks*. This name, it is said, was originally applied to the Arickarees from their manner of wearing their hair. The meaning of the last three syllables is now unknown.

ă da kă pě, *v. t.*, *fr.* *ădă and kape*; to scratch with toe-nails, or with paws, as a dog;—also, *adakapi*.

ă dă kí de, *v. t.*, *fr.* *kide*; to push with the foot.

ă dă kí tě, *v. t.*, *fr.* *ădă and kite*; to burn off; to clear by fire.

ădă

ă dă kí ti, *v.*; cleared off by fire, as a burned prairie.

ă da ku"pa, *v. t.*, 2d pers. of iku'pa, to hate.

ă dă mí di [-widi], *v. t.*, *fr.* ădă and midi; to twist with the foot.

ă dă pa pă du i, *v. i.*, *fr.* ădă-papi; becoming scorched or sunburnt.

ă dă pa pi [ăla- or ēla-], *v. i.*; scorched; sunburnt.

ă dă pá pi de, *v. i.*, *adj.*; almost scorched.

ă dă pa' pi he, *v. t.*, 3d pers.; to scorch or chap.

ă dă pá pi ke, *v. t.*; to cause to become scorched or sunburnt; to expose to sun or fire.

ă dă pe, *v. t.*; to kick.

ă dă sú ki, *v. t.*, *fr.* ădă and šuki; to erase with the foot.

ă dă tá lipi, *v. i.*; to snap or crackle in the fire.

ă dă tá lipi he, *v. t.*; he makes snap by fire.

ă dă tá lipi ke, *v. t.*; to cause to snap by fire.

ă dă tá pi, *v. t.*, *fr.* ădă and tăpi; to squeeze with the foot; to trample on.

ă dă te, *v. i.*, *fr.* ădă and te; to be bruised under foot; to be trampled to death.

ă dă té he, *v. t.*, 3d pers.; to trample to death.

ă dă ti, *n.*, *fr.* adu and ati; a camping-ground; a place marked with the remains of old camps.

ă dă to" ti, *v. t.*, *fr.* to'ti; to agitate or shake to and fro with the foot.

ă da tsa, *n.*, *adv.*; a place behind something else; behind.

ă dă tsă ki, *v. i.*, *fr.* tsăki; to be severed by fire.

adé

ă dă tsă ki he, *v. t.*; to sever by fire.

ă da tsa ko a, *adv.*, *fr.* adatsa and koa; behind.

ă dă tská pi, *v. t.*, *fr.* ălă and tskápi; to press with the toes; to walk on tiptoes.

ă dă tská ti, *v. t.*, *fr.* ădă and tskati; to enter or pass through on tiptoes.

a dă tsku ū du i, *v. i.*; becoming progressively moist.

a dă tsku i [arātskui], *adj.*; moist, wet.

a dă tsku i de, *v. i.*, *fr.* adătskui; almost wet.

a dă tsku i ke, *v. t.*; to wet or moisten; wetted.

a dé, *v. i.*, *adj.*; to be warm; unpleasantly warm; painful.

a dé, *n.*; warm weather; summer.

a dé a du i, *v. i.*; same as adădui.

a dé dě, *adj.*; almost painful.

a dé du [-ru], *adv.*, *fr.* adé; during the summer.

a dé duk [-ruk], *n.* and *adv.*, *fr.* ade; next summer; during next summer. — ade-dopa-duk, two summers hence. ade-dami-duk [ade-nawi-ruk], three summers hence. ade-topa-duk, four summers hence.

a dé he, *v. i.*, *fr.* ade; to be angered; he is angry.

a dé he ke, *v. i.*, *fr.* adehe; to make angry.

a dé ke, *v. t.*, *fr.* ade; to make warm or painful; changed from a comfortable to a painful condition.

a dé kša, *adj.*, *fr.* ade and kša; sultry.

a dé še du [-ru], *n.* and *adv.*, *fr.* ade and šedu; last summer; during last summer.—ade-dopa-šedu

adi

[ade-nopa-šeru], two summers ago. ade-topa-šedu, four summers ago.

a dí [ari], *n.*; a road, a trail.

ă di a šá dsi, *adj.*; poor, destitute.

ă di a šá dsi ke, *v. t.*; to impoverish.

ă di i tă du i, *v. i.*, *fr.* ādiiti and adui; becoming hungry.

ă di i ti, *v. i.*, *adj.*; hungry.—mădiiti, or bădiits, I am hungry.

ă di i ti ke, *v. t.*; to cause to be hungry; to be made hungry.

ă di ša, *n.*; the little raven of the northern plains, probably the *Corvus columbianus* of Wilson.

ă di ša i ta pa" hiš, *n.* (See Local Names.)

ă dsi, a suffix to verbs and adjectives denoting an approach to the standard. (¶ 156).

ă du [aru], *prob. fr.* du; a suffix denoting time and place; an adverb of time and place.

ă du, a prefix to verbs forming nouns; a part, a place, one of a kind. (¶¶ 45-47).

ă du ā dă pa pi, *n.*, *fr.* ādăpapi; a sunburnt surface.

ă du ā du i, *v. i.*, *fr.* adui; becoming bitter.

ă du ā ka, *n.*, *fr.* adu and aka; outside part; skin or rind.

ă du ak šá ki, *n.*, *fr.* adu and akšaki; a contusion; a contused wound.

ă du ā ptse, *n.*, *fr.* aptse; the edge of a knife.

ă du ē di, *n.*, *fr.* adu and edi; ordure.

ă du ē ta, *n.*; a sore place, a scar or ulcer.

ă du hi dá, *n.*, *fr.* hidu; new goods or articles.

ădu

a du hi dú, *n.*, *fr.* hidu; the skeleton; the bony part of any member.

a du hó pi, *n.*, *fr.* adu and hopi; a perforated or excavated place; a hole.

a du hú pa, *n.* See hupa.

a du ha kú pi, *n.*, *fr.* adu and haakupi; a groove or crease; a longitudinal depression.

a du hă pi, *n.*, *fr.* hăpi; any place to lie down; a bed, either temporary or permanent.

a du hē pi, *n.*, *fr.* adu and liepi; a shallow place in a lake or river; a shoal.

ă du i, a suffix to verbs signifying continuation or progress. (¶ 157).

ă du i, *v.*, *adj.*; bitter; sour; pungent.

ă du ī, *n.*, *fr.* adu and i; hair; feathers; the entire plumage of a bird or pelage of an animal.

a du ic tí a, *n.*, *fr.* adu and ictia; the main part, the larger part of anything as distinguished from its smaller parts.

a du i dă lipi, *n.*, *fr.* idalipi; an incised wound, a knife-cut.

a du i dă ki ša, *n.*, *fr.* adu and idakiša; a left-handed person; the left side.

a du i dē, *n.*, *fr.* adu and ide; speech, language; a word.

ă du i de, *v. i.*, *adj.*, *fr.* ādui; almost bitter or sour, as changing milk.

a du i dī tsı, *n.*, *fr.* adu and iditsi; scent, smell, odor.

a du i dī tsı-i ši" a, *n.* (išia, bad); a stench.

a du i dī tsı-tsa" ki, *n.* (tsaki, good); an agreeable odor.

ă du i ke, *v. t.*, *fr.* adui; to change from sweet to bitter.

ădu

ă du ī kša, *adj.*; excessively bitter.

ă du ī ptsi, *n.*, *fr.* adu and ptsi; an upright, a perpendicular support, as a chair-leg.

ă du ī sá mi ke, *n.*, *fr.* adu and isamike; young twigs sprouting from a stump.

ă du ī sī, *n.*, *fr.* adu and isi; rind; covering; exterior;—nearly synonymous with aduaka.

ă du ī sī a, *n.*, *fr.* isia; an inferior or rotten portion;—used sometimes as a term of contempt for persons.

ă du ī tī pe, *n.*, *fr.* itipe; a hole dug, or a place in any way arranged for a trap.

ă du kā ti, *n.*; cultivated ground; a field or garden.

ă du kā tī ha, *adv.*; toward the field.

ă du kā tī ka, *adv.*; in the field; among the fields.

ă du kā tī ko a, *adv.*; at the field.

ă du kē da pi, *n.*; the male of any species.

ă du kí a dē tsi, *n.*, *fr.* kiadetsi; a brave, skillful, or enduring person; a good hunter or warrior; one intelligent or ingenious.

ă du kia kā ma ke, *n.*, *fr.* aka make; one-sixth.

ă du ki dā-de ša [-neša], *n.*, *fr.* kida and deša; a maid.

ă du ki dā-ma tu, *n.*; a woman who is or has been married.

ă du ki dā mi he ke, *n.*, *fr.* kidamiheke; one-third.

ă du ki dā mi ke [+ -kina-wike], same as adukidamiheke.

ă du ki dō pa he ke, *n.*, *fr.* ki-dopakeke; one-half.

adu

a du ki dō pa ke [+ -nopa], same as last word.

a du ki du ē tsa pi ke, *n.*; one-ninth.

a du ki du šā, *n.*, *fr.* adu and kiduša; a place where anything is laid away or put in order.

a du ki du šā ko a, *adv.*, *fr.* adukiduša.

a du ki kā ki, *n.*, *fr.* kikaki; a seam.

a du ki kī hu a ke, *n.*, *fr.* kiki-huake; a fifth part.

a du ki šā pu a he ke, *n.*, same as the next word.

a du ki šā pu a ke, *n.*, *fr.* kiša-puake; a seventh part, one-seventh.

a du ki tō pa ke, *n.*, *fr.* kitopake; a fourth part.

a du mā di he, *n.*, *fr.* adu and madibe; prepared food; preparation of food; cooking.

a du mā di he a ti, *n.*, *fr.* adu-madihe and ati; a kitchen.

a du mí ta pa, *n.*, *fr.* mitapa; falsehood, deceit.

a du ó ki pa di, *n.*, *fr.* adu and okipadi; young trees, saplings.

a du ó ktsi, *n.*, *fr.* adu and oktsi; a shadow.—aduoktsi mahewits, I will make a shadow, *i. e.*, erect a screen to keep off the sunlight.

a du pā li a du i, *n.*, *fr.* pālia-dui; a blister; a chafed or blistered part.

a du pā li, *n.*; a corner or angle.

a du pā li-dā mi [+ -nawi], *n.*; a triangle.

a du pā li-tó pa, *n.* (topa, four); a quadrangle.—adupālii kiliu, a pentagon.—alupālii-abu, a polygon.

adu

a du pā tskā, *n.*, *fr.* *adu and pātska*; a side; an even surface; a facet. The compounds of this word and of *adupāli* are often used synonymously; but the former commonly refer to flat surfaces and short solids, the latter to long prisooidal bodies.

a du pā tskā dā mi [-nawi], *n.*, *fr.* *adupātska and dami*; a three-sided needle, a glover's needle.

a du pā tskā ko a, *adv.*, *fr.* *adupātska*; at or on the side.

a du pā tskā tō pa, *n.* (*topa, four*); any long, four-sided, object, as a hewn log.

a du pí, *n.*, *fr.* *adu and pi*, *to tattoo or paint*; a tattooed mark on the body; tattooing.

a du pī di e, *n.*, *fr.* *pidie*; a ruffled edging.

a du pō a da mi [-wi], *n.*, *fr.* *adu and poadami*; a bullet; bullets.

a du pō a da mi-ka di" ūta, *n.* (*kadišta, small*); shot.

a du pū a, *n.*, *fr.* *adu and pua*; a swelling.

a du sā ūsa, *n.*, *fr.* *adu and ūsa*; a fork or branch, a bifurcation.

a du sī pe, *n.*, *fr.* *adu and ūpe*; a piece of broken ground, a succession of steep hills and deep ravines.

a du sō ki, *n.*, *fr.* *adu and ūki*; the back of a knife; dull part of any cutting instrument.

a du sū ka, *n.*, *fr.* *adu and ūka*; a joint; a condyle.

a du tā ka, *n.*, *prob. fr. same root as itaka*; a grandfather; a grand-uncle in the male line.

a du tsí di a ma tu", *n.*, *lit.* *it has yellow spots*; a rattlesnake.

ahp

a du tsó hi, *n.*, *fr.* *tsohi*; a point; a tapering end or part.

a du tsú a, *n.*; a seed.

a du ú, *n.*, *fr.* *adu and u*; a wound, more particularly a bullet or arrow wound.

a du ú ē ū, *n.*, *fr.* *adu and ue*; a fire-place.

a du ú ē lia, *adv.*, *fr.* *adueue*; toward the fire, *i. e.*, in the direction of the centre of the lodge, opposite to *atutilia*.

a du ú ē ko a, *adv.*; at the fire-place.

a du ú ē-ū" ē ūta, *n.* (*uetsa, metal*); a stove.

a du wí ta pa. See *adumitapa*.

a hi" *mi ka*, *n.*, *fr.* *ahi and mika*; the "female pomme-blanche", or *Psoralea esculenta*, a plant bearing an edible root, growing wild in Dakota. Recently, the name has been applied to turnips introduced by the whites, and now cultivated by these Indians.

a hi" *mi ka*, *n.*, *fr.* *ahi and mika*; the "female pomme-blanche", or *Psoralea argophylla*.

a hú, *adj.*, *adv.*; much, many.—ahuts.

a hú ke, *v. t.*, *fr.* *ahu*; to increase, to multiply; increased.

a hó ū, *v. t.*; to conceal, to hide; also *alioe*.

ā hō ka, *n.*; the kidneys.

ā hōpi, *adj.*, *n.*; portional; not entire; a part.

a hōpi a kā ma [+wa], *num.* *adj.*, *fr.* *alipi and akama*; sixteen.

a hōpi dā mi [+nawi], *adj.*, *fr.* *alipi and dami*; thirteen.

a hōpi dō pa [+nopa], *adj.*, *fr.* *alipi and dopa*; twelve.

a hōpi dō pa pī, *adj.*, *fr.* *alipi and dopapi*; eighteen.

alip

a lipi du ē tsa [+lu-], *num.*
adj., *fr.* alipi and duetsa; nine.

a lipi du ē tsa pi, *n. adj.*, *fr.* alipi and duetsapi; nineteen.

a lipi kī lu, *adj.*, *fr.* alipi and kilka; fifteen.

a lipi sā pu a, *adj.*, *fr.* alipi and sapua; seventeen.

a lipi tō pa, *adj.*, *fr.* alipi and topa; fourteen.

a liú a, *v. t.*, *same as* alioa.

ak, *v. i.*, *prep.*; with; upon; to be or have with.

ak, a prefix to verbs signifying on or with. (¶ 148).

á ka, *prep.*, *adv.*; above; exterior to; surrounding.

á ka, *n.*, *prob. fr. last word*; rind, peel; *same as* aduáka.

a kă lipi, *v. t.*; to cross over; to step over.

á ka kă si, *v. t.*; to write in characters, or in Indian symbols; to make a pictorial record, but not to paint for mere ornament.—ámakakaši, I write. ádakakaši, you write.

á ka ko di. (¶ 241).

a ká ma, *num. adj.*; six.

a ká ma a pi ti ka, *num. adj.*; sixty.

a ká ma he, *v. t.*, 3d pers., *fr.* akama; to make or divide into six.

a ká ma ke, *v. t.*; to divide into six parts; divided into six.

á ka pe, *v. t.*; to court, to seek one of the opposite sex.—mia akapets, said of the man.

a ká ūki, *v. t.*; to pull out; to hold between the fingers.

á ka ta, *adv.*, *fr.* aka; up; upwards.

a ká ta, *n.*; the palate.

a ka' ta a du hi dū, *n. fr.*

šku

akáta and aduhidu; the palate-bones.

a ká wa, *num. adj.*, *same as* akáma.

a ká wa a pi ti ka, *same as* akamaapitika.

á ka za, *n.*, *dimin. of a*; a tendon.

ak' de, *v. t.*, *comp. of ak and de*; to take away with one, to carry something off.—makmadets, I carry away.

ak' hu, *v. t.*, *comp. of ak and hu*; to bring, to come and take with.—makmahnts, I bring.

á ki, *v. i.* and prefix to verbs; on or with; nearly synonymous with ak, from which it may be derived, or the latter may be a contraction of aki.

á ki lii, *v. t.*, *fr.* aki and elii; to urinate on; to stain or soil in this way.

a ki ká hi, *v. i.*; to be with; to be taken back with.

a ki ká he, *v. t.*; to take back with; to capture and bring home; to take from and bring away.

á ki tsa, *v. t.*; to overshoot; to miss in throwing.

a ko ka, *adv.*, *fr.* ak and oka; upon, on top of.

á kši ē, *v. t.*; to support; to hold in the hand, as a light.

á kšu ē, or **ak-su-e**, *v. t.*, *fr.* šuē; to spit upon.

ak' tsi šē, *v. t.*; to look through an aperture at something, to look in or out through a window or door, to glance through at.

á ku, *n.*; color; kind, description. akuto! what kind?

á ku, a relative pronoun, prefixed to verbs, forming nouns; it denotes the subject; with transi-

ăku

tive verbs the agent, with intransitive verbs the object of the action; with adjective verbs, it denotes something of the color, or kind referred to; it is prefixed also to nouns used as verbs.

ă **ku á ka pe**, *n.*, *fr.* *aku and akape*; a beau, a suitor.

ă **ku a ma o" ze**, *n.*, *fr.* *amaoze*; a farmer.

ă **ku há tski**, *n.*, *fr.* *aku and hatski*; giants.

ă **ku hí de**, *n.*, *fr.* *aku and hide*; a maker, a manufacturer of anything.

ă **ku hí si**, *n.*, *fr.* *aku and hisi*; red cloth; scarlet shrouding.

ă **kú ha**, *adv.*, *apparently from oka and lia*; yonder, off, in the direction of the more distant side.

ă **kú hi**, *n.*; the human ear; the pinna.—makulii, my ear.

ă **ku" hi a du hó pi**, *n.* (*adu-hopi, a hole*); the *meatus auditiorius externus*.

ă **ku" hi a du ka kú pi**, *n.* (*aduliakupi, a groove*); *fossa* of helix of auricle.

ă **ku lió ta i sě**, *n.*, *fr.* *aku and liotaisě*; something of a grayish color; an iron-gray horse.

ă **ku i dI tsi tsä ki**, *n.*, *fr.* *idi-tsitsäki*; scent, material for scenting.

ă **ku i sí a**, *n.*, *fr.* *aku and iisia*; a worthless or impecunious person; a person not respected.

ă **ku kí kše**, *n.*, *fr.* *aku and kikše*; one who fixes, mends or arranges.

ă **ku kí ta he**, *n.*, *fr.* *aku and kitabe*; a butcher.

ă **ku má di he**, *n.*, *fr.* *aku and madihe*; a cook.

ă **ku má di he a ti**, *n.* (*ati, a*

ăma

house); a temporary screen or shed erected for cooking purposes; a kitchen.

ă **ku ma i kú tski**, *n.*, *fr.* *aku and maikutski*; one who copies, patterns after, follows an example, or carries out instructions.

ă **ku ma i éké**, *n.*, *fr.* *aku and maiške*; one who commands, directs, or sets an example.

ă **ku ma ki kú a**, *n.*, *fr.* *kikua*; a soldier; the Soldier Band of the Hidatza; a member of the Soldier Band. This band consists of a number of the bravest and most influential men of the tribe; it enforces laws, administers punishments, has great power, and may discipline even the chief of the tribe. This term is applied also to white soldiers, who, for special distinction, are sometimes called *maši-akumaki-kua*.

ă **ku ma tse é tsi**, *n.*, *fr.* *aku and matseetsi*; men belonging to the class or order of chiefs, men of consequence in the tribe.

ă **ku pú zi**, *n.*, *fr.* *aku and puzi*; anything striped or spotted, particularly printed fabrics; calico. See *mašiiliupuzi*.

ă **ku sí' pi ša**, *n.*, *fr.* *aku and si-piša*; dark blue cloth; black strouding.

ă **ku tó hi**, *n.*, *fr.* *aku and tohi*; glass beads used in garnishing. Possibly the beads first introduced by the traders were blue, and hence the name.

ă **ma [áma, ábwa, áwa]**, *n.*; the earth; earth, clay; country, land.

ă **ma ã da ha**, *n.*, *fr.* *ama and adalia*; lignite.

áma

á ma á da tsa, *n.*, *fr.* ama and adatsa; the high upland, the open uninhabited prairie.

á ma á da tsa ko a, *adv.*, *fr.* awaadatsa; on the uplands, away from the river-valleys.

á ma a du lá ku" pi, *n.*, *fr.* ama and aduliakupi; a ravine, an old water-course.

á ma a du sí" pe, *n.*, *fr.* ama and adusipe; "bad-lands".

á ma a li o ka, *n.*, *fr.* ama and alioka; strawberries.

á ma dák tsá ki, *n.*, *fr.* ama and däktsäki; a deep gully.

á ma dé ta, *n.*, *fr.* ama and deta; a bluff; a steep river-bank; high steep hills bordering a valley.

á ma dé ta ko a, *adv.*, *fr.* ama-deta; on or at the bluff.

á ma de ta ku lá líi, *n.* (lialii, striped); a bluff of many-colored, stratified rocks.

á ma de ta ku má ku, *n.*, *fr.* amadeta,aku, and maku; a high bluff; a bluff forming the edge of a lofty plateau, as distinguished from the banks of a river where it passes through its flood-plain.

á ma de ta ku sí dis, *n.* See Local Names.

á ma de ta ma pá hiš, *n.* See Local Names.

á ma dí a, *n.*, *fr.* ama; an ordinary low hill, a prairie knoll.

á ma dí a di da" zi, *n.*, *?fr.* amadia; a ringworm.

á ma ē, *n.*; a hoe.

á ma ē a ku tsu" ka, *n.* (tsuka, flat); a spade.

á ma hă tski, *n.*, *fr.* ama and hatski; a long ridge; a "divide".

á ma ho, *n.*; the inside, the interior.

ama

á ma hó a de, *v. i.*, *fr.* amaho and ade; to feel internal pain, to be griped.

á ma hó ka, *adv.*, *v. i.*; within, inside; to be within.—ati amahoka amamakits, I am sitting in the house.

á ma hó ka ke, *v. t.*, *fr.* amahoka; to put into, to place within.

á ma lá kú pi, *n.*, *fr.* ama and bakupi; furrowed land, a tract of land containing one or more ravines; often used synonymous with amaaduliyupi.

á ma lá mi [-wi], *n.*, *fr.* ama and liami; a mountain-chain; mountainous country.

á ma lá mi [-wi], *n.*; a tribe of Indians who formerly dwelt in a village of the same name on Knife River. See Ethnography, § 11.

á ma lá mi ko a, *adv.*, *fr.* amaliami; at the mountains; said when referring to the Rocky Mountain region.

á ma lá ti, *v. and n.*, *fr.* ama and liati; to shine; light; light proceeding from an original source, not reflected.

á ma lá wi; alone and in its derivatives 'amaliami' is often thus pronounced.

á ma hó ta, *n.*, *fr.* ama and liota; salt.

á ma ic' pu, *n.*, *fr.* ama and iepu; a pointed or conical butte or hill; the point of such a butte; a collection of such buttes.

á ma ic pu sá sáš [or -sášé]. See List of Local Names.

á ma i dá hi še, *n.*, *fr.* ama and idáliše; a shovel.

a mak', *v.*, *imperative of* amaki; sit down, be seated.

ăma

ă ma ka, *n.*, *prob. fr.* *ama and ka*; a badger. The name may allude to the proximity of his body to the earth as he walks, or to his dwelling.

a má ka, *adv.*, *fr.* *ama and aka*; overground; upon the land.

a má ka do lípa ka, *n.*, *fr.* *amaka and dolipaka*; *Indians*; a name of special distinction, used when dolipaka would be ambiguous.

a má ka noh pa ka, *n.*, *same as* *amakadolipaka*.

a má ki, *v. i.*, *prob. fr.* *ama and aki*; to sit.

a má ki ke, *v. t.*; to put sitting; to cause or oblige to sit.

ă ma mă ki má ka da. See Local Names.

ă ma má ku, *n.*, *fr.* *ama and maku*; high ground; a general name for a hill or ridge of any kind.

ă ma ó ze, *v. t.*, *fr.* *ama and oze*; to plant.

ă ma sî', *n.*; an eagle-trap, a trap in the ground. See Ethnography, § 27, *Eagle—Hunting*.

ă ma sî' a, *n.*, *fr.* *ama and išia*; "bad-lands".

ă ma sî pe, *n.*, *same as* *amaadu-sipe*.

ă ma sî pi ša, *n.* (*sipiša, black*); a dark mineral pigment, obtained by these Indians from various places in the neighborhood of their village, and used in symbolic writing, decorating robes, etc. Of late years, the name has been also applied to black ink obtained from the whites.

ă ma sî ta, *n.* (*sita*, is said to mean *cold*, but I have never heard it so used but in this

ăma

word); the north, the land north of the Hidatsa country.

ă ma sî tá ko a, *adv.*, *fr.* *ama-šita*; northward; at the north; northern; used also as an adjective and noun.

ă ma sî ta" ko a-a ma hâ ti, *n.*, *literally, northern lights; aurora borealis*. See *apaliadalia*, which is the more common name.

ă ma sî tá ko a-ma sî, *n.*, *lit.*, *white men of the north*; the white inhabitants of Hudson's Bay Territory.

ă ma só di ša, *n.*; the mud-swallow.

ă ma ta, *adv.*, *fr.* *ama*; turned in the direction of the ground, facing the earth.

a má te, *1st pers. indicative of ite, to admire*.

a má ti, *n.*; the Missouri River. See Local Names.

ă ma ti", *n.*, *fr.* *ama and ati*; an earth-covered lodge; a number of such lodges; hence, a permanent village of earth-covered lodges.

a má ti a du ša šas. See Local Names.

ă ma ti dá tâ hi [-natahii], one of the old villages near or on Knife River.

ă ma ti ha, *n.*; another of the Knife River villages.

ă ma ti liá mi, *same as* *amalianni*; name of former tribe and village.

a má ti ka za, *n.*; the Little Missouri River. See List of Local Names.

ă ma tsâ ka" du i, *v. i.*, *fr.* *amatsaki*; becoming stained with earth.

ămá

ă **má tsa ki**, *adj.*, *fr.* ama and tsaki; stained with earth.

ă **má tsa ki he**, *v. t.*; he stains with earth.

ă **má tsa ki ke**, *v. t.*; to stain with earth; to cause to be soiled with earth; soiled with earth.

ă **ma tsí di**, *n.*, *fr.* ăma and tsidi; a yellow mineral pigment obtained by the Indians; ochre.

ă **ma tsí di o du tsi**, *n.* See Local Names.

ă **ma tsú ka**, *n.*, *fr.* ama and tsuka; a flat meadow; a bottom.

ă **ma ú ti**, *n.*, *fr.* ama and uti; the skirt or base of a hill; a foot-hill.

ă **ma ú ti ko a**, *adv.* of place, *fr.* amanti.

ă **má zi**, *n.*; beans; auy leguminous plant.

ă **ma zi-sí pi ša**, *n.*, *fr.* amazi and šipiša; black beans. The name is also sometimes applied to roasted coffee.

ă **mpa**, *n.*; the neck.

ă **ntsi**. See a'tsi.

ă **pa**, *n.*; ears, particularly the ears of the lower animals.

ă **pá**, *n.*; the nose of man and the lower animals; the beak of a bird.

ă" **pá a du hó pi**, *n.*, *fr.* ăpá and aduhopi; nostrils.

ă" **pá a du sú ka**, *n.*, *fr.* ăpá and adušuka; the bridge of the nose.

ă **pá dá ka**, *n.*, *dimin.* of ăpá; alæ of nose.

ă **pá di**, *v. i.*; to sprout and grow, to increase by growth.

ă **pá di**, *n.*; the Canadian porcupine (*Erethizon dorsatum*). The animal is common on the Upper Missouri, and its quills are used

ăpi

for embroidering. This word is also used to designate the quills.

ă **pá di hi'**, *n.*, *fr.* apadi and hi'; porcupine quills.—apadi is the more usual term.

ă **pá di kē**, *v. t.*, *fr.* apadi; to cause to grow; grown.

ă **pá hé da pi**, *n.*, *fr.* apa and hedapi; the juncture of the nose with the forehead.

ă **pá hí**, *n.*; the sky; clouds.

ă **pa hí á dá hí**, *n.*, *fr.* apalii and adália; the aurora borealis.

ă **pá hí a du i ho" tā ki**, *n.* (iliotäki, white); white clouds; cirrus clouds.

ă **pá hí a du si" pi ša**, *n.* (šípiša, black); dark, heavy clouds.

ă **pa hí tā tsi**, *n.* (tätsi, thick); a sky completely overcast with clouds.

ă **pa hí tó hi**, *n.* (tohi, blue); the blue sky.

ă **pá ic' pu**, *n.*, *fr.* ăpá and icpu; the point of the nose.

ă **pá ka**, *n.*; mosquito.

ă **pá sá ki**, *n.*, *fr.* ăpá and šaki, the hand; a pelican (*Pelecanus trachyrhynchus*). The name alludes either to the shape of the bird's bill or to the use which he makes of it.

ă **pá sa kú pi**, *n.*, *fr.* ăpá and šakupi; a hooked or Roman nose.

ă **pá tsi tú ki**, *n.*, *fr.* ăpá and tsituki; a pug-nose.

ă **pi**, *prep.*, *etc.*; with; to be with.

ă **pic tí a**, *n.*, *fr.* apa and ictia; a mule.

ă **pi ka**, *adv.*, *fr.* api; together, together with.

ă **pi ke**, *v. t.*, *fr.* api; to place together.

ă **pi ša**, *n.*; the liver.

api

a pí tsa, *n.*; sand-hill crane (*Grus canadensis*).
a pi tsa tó hi, *n.*; blue heron (*Ardea Rerodias*).
á pi tská, *n.*; bristles on lips of *Felidae*, etc.
a pó ka, *n.*; a head-dress of any kind, a hat or bonnet.
a pó kša, *n.*; a pendant jewel; an ear-jewel.
á pú ti, *n.*, *fr.* ápă and uti; the upper lip, the entire upper lip. (See *ideta*). These Indians seem to regard the upper lip as the "root of the nose".
á pú ti a du lia ku" pi, *n.*, *fr.* áputi and adulia-kupi; the *sulcus* of the upper lip.
a rí, *n.*; a trail; *same as adi*.
á ru; alone and in its compounds adu is often thus pronounced.
a šá di, *v. t.*; to steal, to take anything illegally or occultly.—adi ašádi, "to steal the road", to run away secretly, to abscond.
á šu, *n.*; a string or cord; also a fishing-line; a snare.
á šu ka, *n.*; testes.
a"šu ka-ma tú, *n.*; a stallion.—ašuka-deša, a gelding.
á ta, *n.*; day; daylight.—ata-ka-dišta, sometimes said of early in the day.—atats, it is day.
á ta dě, *n.*; almost day, near daylight.
a tá di, *v. i.*; to go out of doors; also to menstruate.
a tá di ke, *v. t.*; to put out of doors, or out of the house.
á ta duk [-ruk], *n.*, *fr.* ata and duk; to-morrow.
á ta duk, *adv.*; when to-morrow comes.
a tá i še, *adj.*, *fr.* ata and isě; bright as day.

áti

á tā ka, *n.*; the end or extremity;—perhaps, also, *in the end*.
á tā ka du, *n.*, and *adv.*, *fr.* átāka; in or through the end; the terminal portion.
a tā ka du i, *v. i.*, *fr.* atáki and adui; bleaching, gradually whitening.
a tā ka lia, *adv.*, *fr.* átāka; end-wards, towards the end.
a tā ka ko a, *adv.*; at the end.
a tā ki, *adj.*; white; *same as iliotaki*.
a tā ki ke, *v. t.*, *fr.* atáki; to cause to whiten; whitened, bleached.
á ta ruk, *n.*; to-morrow; *same as ataduk*.
á taš, *n.*, *fr.* ati; one's own house; a home.
a tā zi, *n.*; out of doors; outside.
a tā zi lia, *adv.*, *fr.* atazi; toward the outside.
a tā zi ko a, *adv.*; at the outside; out of the houses.
á tě, *n.*; a father; a father's brothers and male cousins.
a té, *v. i.*; to appear, to come in sight.
a té de, *v. i.*; to be almost in sight, nearly appearing.
a té he, *v. t.*, *fr.* ate; to make appear, to show.
a té he ka, *v. t.*, *imper. of ateheke*; show it, let us see it.
a té he ke, *v. t.*; to cause to appear, to hold up to view, to exhibit.
á tě ka'ti, *n.*, *fr.* atě and ka'ti; a true or real father, not a father's brother.
á ti, *n.*; a house of any kind.
a ti du tí du, *n.*; the roof of an earth-covered lodge.
a ti he, *v. t.*, *fr.* ati; to make a camp.

ati

a ti í pki ti, *n.*, *fr.* ati and ipkiti; the mixture of white earth and water which they use in coating log cabins. Lately this term has been applied to whitewash made of lime.

a ti ke, *v. t.*, *fr.* ati; to change into a house; to use for a house.

a tī sī, *n.*; the hole in the top of the lodge to let out the smoke; (recently) a stove-pipe.

a ti sí a, *n.*, *prob. fr.* ati and isi; heavy, dressed elk or buffalo skin, such as is used in making skin lodges.

a ti tsó hi, *n.*; *same as* atitsuahe, but less used.

a ti tsú a he, *n.*, *fr.* ati and tsuahe; a skin lodge. The name alludes to its shape.

a ti tsú ka, *n.*, *fr.* ati and tsuka; the side of the fire, a seat in the lodge neither opposite nor next the door.

ā tsa, *prep., adv.*; near by, close to;—also ātsē.

a" tsi, *n.*, the *mammæ*; the udder of an animal.

a" tsi bi di, *n.*, *same as* a'tsimidi.

a" tsi hi, *v.*, *comp. of* a'tsi and hi; to suck.

a" tsi hi ke, *v. t.*; to give to suck, to nurse, to suckle.

a" tsi ic pu, *n.*, *fr.* a'tsi and icpu; the nipple.

a" tsi mi di, *n.*, *fr.* a'tsi and mi-di; milk.

ā tskā, *adj.*; cross, fierce,—as a dog.

ā tskā de, *adj.*; surly, almost fierce.

ā tskā du i, *v. i.*; becoming fierce.

ā tskā ke, *v. t.*, *fr.* ātska; to enrage.

azi

ā tskā kṣa, *v. i.*, *adj.*, *fr.* ātska and kṣa; habitually cross.

ā tskā kṣa ke, *v. t.*; to render habitually cross, to sour one's temper.

ā tu, *n.*; the head.

a tú a de, *v. i.*, *comp. of* atu and ade; to have headache.

a tú i tsa ti, *n.*, *fr.* atu and itsati; hair-grease.

a tú ka, *n.*; the seat opposite the door of a lodge; “at the head”.

a tú ti, *n.*, *fr.* ati and uti; “the bottom of the lodge”. In a skin lodge, this signifies the space between the poles and the ground, near where they meet; in an earth-covered lodge, the space between the short uprights, the outer wall, and the ground.

a tú ti ha, *adv.*, *fr.* atuti; in the direction of the bottom of the lodge, away from the fire.

a tú ti ko a, *adv.*; at or in the bottom of the lodge.

a tú ti ko a-i" ptsa, *n.*, *fr.* atutikoa and iptsä; the shorter uprights of an earth-covered lodge, the outer row of supporting posts.

a tú ti ko a-i" ptsi, *same as* last word.

a tú ti ko a-mi da", *n.* Synon. atutikoaiptsa.

ā zi, *n.*; a river.

ā zi, *n.*; a horu.

ā zi, *n.*; a spoon or ladle. The Hidatsa make their spoons of horn; hence, perhaps, the name.

a zi a du sá sá, *n.*, *fr.* azi and adušaša; a branch or fork of a river.

a zic tí a, *n.*, *fr.* azi and ictia; the big-horn or Rocky Mountain sheep, *Ovis montana*.

azi

a zi dé hi, *n.*, *fr.* azi *aud* delii ; a spoon or ladle made from the horn of the *Ovis montana*.

a zi há mi, *n.*, *fr.* azi *and* liami ; antlers ; animals bearing antlers ; males of the *Cervidae*.

a zi há wi, same as aziliami.

a zi ic' pu, *n.*, *fr.* azi *and* icpu ; the source or head waters of a river.

a zi ic' pu ko a, *adv.*, *fr.* azi-icpu.

a zi ic' pu ša ša, *n.*, *fr.* aziiepu *and* šaša ; the affluents which join a river near its source.

á zi ka za, *n.*, *dimin.* of azi ; a creek or rivulet.

ázi ka zi, *n.*, same as azikaza.

a zi sí pi ša, *n.*, *fr.* azi *and* sipi-ša ; a black spoon, one made of buffalo-horn.

a zi ú e tsa, *n.* ; metal spoons, such as are obtained from the whites.

a zi ú ti, *n.*, *fr.* azi *and* uti ; the mouth of a river.

b.

b. Words heard as beginning with the sound of b may be found under m.

c.

c is not an initial sound.

d.

d, a common abbreviation of the pronouns da and di.

da [na, la, ra], *pers. pron.*, simple, 2d pers. ; thou, you, ye.

dáh

da, *adv.*, prefix to verbs ; denotes departure or motion from ; as in damakoa, *I go away*, from maka-ko, *I go*.

da' [+ na], probably a form of the last word, or of de, to go ; suffixed to verbs it makes an imperative form ;—go thou ! do thou do it !

dă da [nana], *v. i.* ; to shiver, to tremble.

dá di [na-], *n.* ; a party of Indians travelling with their effects, a moving camp.

dá dsa, *n.* ; the calf of the leg.

da hé, *v. t.* ; to work, to labor at anything ; to make or form.

da he ka" ti [lahekanti], *v. i.*, *? from* dahe *and* ka'ti ; to be tired.—madaheka'ti, I am tired.

da he ka" ti he, *v. t.*, 3d pers. ; to tire ; to fatigue.

da he ka" ti ke, *v. t.* ; to cause to tire ; fatigued.

da he ku ti dí ki, *v. t.*, *fr.* diki, to strike—I know not the meaning of the rest of the word ; to strike an enemy first, to “count first coup”.

dá hu [nahu, lahu], *v. i.*, *fr.* da and hu ; to come away from.—damahuts, I come away from. dadahuts [nalahuts], you come away from.

da hă dě [la-], *v. t.*, *fr.* liădě ; to shell with the teeth, as corn.

da hă hi [na-], *n.* ; the elongated, vertebral, spinous processes between an animal's shoulders ; a “hump-rib”, a buffalo-hump.

da hă hi má ku, *n.*, *fr.* dălialii and maku ; a high hump, a buffalo-hump.

dá lia mi [-wi], *adj.*, *prob. fr.* liami ; fringed, having long ornamental ends.

dah

da hā pe sī, *adj.*; steep; perpendicular.

da hā pi [ia-] *v. t.*, *fr.* hāpi; to peel off; to bark a tree.

da hā pi he sī, *same as* dalia-pesi.

da hē sī, *v. t.*, *fr.* lieše; to tear with the teeth.

da hē sī *ke*, *v. t.*; to cause to tear with teeth; torn by teeth.

da hi [na-], *n.*; a dim shadow or shade; hence also a soul or ghost; seldom used alone. See idalii and dokidalii.

da hī hī, *n.*, *prob. fr.* dalii; the reflection of an object as seen on a polished surface; perhaps a hypothetical word. See idalijlii.

da hī pi, *v. t.*; to flay.

da hī sē, *v. t.*; to dash or throw away; to dig or shovel.

da hikī sī [na-], *n.*; a pillow.

da hikī sī sī, *n.*, *fr.* dalikiši and iši; a pillow-case.

da ho, *n.*; the lungs.

da ho ke [na-], *?fr.* dalio; a saddle of any kind.—dalioke-hidu, a bone saddle or horn saddle. dahoke-mida, a wooden saddle. See matatsidalioke.

da hō ki, *v. t.*, *fr.* lioki; 2d and 3d pers.; to row a boat.—malio-ki, I row.

da hpa, *v. t.*; to place the arms around, to enfold in the arms.

dă hpi [năhpi], *n.*; a pelt of any kind; a buffalo-robe.

dă hpi ke [năhpike], *n.*; the annual religious ceremony of the Hidatsa. See Ethnography, § 22.

dă hpi tsi [năhpiči], *n.*, *fr.* dălipi and tsi; a bear.

dă hpi tsi-a du a ma" kis, *n.* See Local Names.

dăk

dă hpi tsi-i tsic pu [na-], *n.*, *fr.* dalipitsi and itsiepu; a bear's claw.

dă hpi tsi-i tsī ti [na-], *n.*, *fr.* dălipitsi and itsiti; a bear's track.

dă hpi tsi-o dă hpi [na-], *n.*, *fr.* dalipitsi and odalipi; a bear-skin.

dă hpi tsō ki [na-], *n.* (tsoki, hard); raw-hide, "parfleche".

dă htsi a, *adj.*; *same as* daktsia, which is the more common pronunciation.

dă hū, *v. t.*, *fr.* liu; to spill, overset, or topple.

dă hū e, *v. t.*; *same as* dálui.

dă hū pi, *v. t.*, *prob. fr.* liupi; to drink dry, to drain with the mouth; also, to absorb as a sponge. 3d pers.

dăk [năk], a prefix to verbs and verb-roots, usually indicating that the action is performed by a sudden, forcible impulse. In the 1st and 2d persons, the 'd' is sometimes dropped.

dăk' a [năka], *same as* dăk, from which it may be derived, or the former may be a contraction of dăka.

dă ka, a diminutive suffix.

dă ka, *n.*; the offspring or young of anything. See idaka.

dă ka, *v. i.*; to remain, to continue in one condition unchanged; to be; to live.

dă ka a du mi di, *n.*, *fr.* daka, offspring, adu and midi; liquor amnii.

dă ka dū tska [-lu-], *n.*; a twin, twins. They are very rare among these Indians.

dă kā he, *v. t.*; to pull toward; to pluck, but not pluck out; to stretch or spread out.

dak

da ká hi še, *v. t.*; to hold in the arms.

da ká hi ši, held in the arms.

dák a hó hi, *v. t.*, *fr.* dák a and liolii; to break across with a blow.

dák a kí ti [nák-], *v. t.*, *fr.* dák a and kiti; to shave or remove hair; to clear off by blows, as these Indians do in removing hair, with a flint or iron scraper, from a skin, preparatory to dressing it.

dák a mí di [nákawidi], *v. i.* and *t.*, *fr.* dák a and midi; to twist by sudden force; said if a saddle turns while a horse is running, etc.

dák a mí di ke, *v. t.*; to cause to turn; turned by sudden force.

dák a mí tsi [-witsi], *v. t.*, *fr.* dák a and mítsi; to cut fine by blows, to mince, to chop into small fragments.

dák a páki, *v. i.*; to blossom.

dák a pá ki ke, *v. t.*; to cause to blossom.

da ká pe, *v. t.*, *fr.* kápe; to lacerate with the teeth.

da ká pi, *v. t.* See kidakapi, which is the more common form.

dák a pí li, *v. t.*; to float in air or on water; to flap.

dák a pí li he, *v. t.*; to float; to allow to float. 3d pers.

dák a pí li ke, *v. t.*; to cause to float, to make float; floated.

dák a pú si, *v. i.*; to be puffed out, inflated.

dák a pú si ke, *v. t.*; to cause to increase in diameter; to puff out.

da ká ptsi, *v. i.*, *fr.* káptsi; to be nicked, to have numerous small notches.

dak

da ká ptsi he, *v. t.*, 3d pers.; to nick, to cut fine notches, to keep a record or tally by cutting notches.

dák' a ta, *v. t.*, *fr.* dák a and ta; to smash to pieces by throwing violently or by hitting.

dák a tá hi, *v. i.*; to make a noise by stamping, pounding, etc.

dák a tí, *v. i.*; to be stretched out or shaken out forcibly, as in shaking blankets.

dák a tí i, same as dákati.

dák a tí he, *v. t.*, 3d pers.; to unfold; unroll; shake out.

dák a tí ke, *v. t.*; to cause to unroll; unrolled; unfolded; shaken out.

dák a to' ti, *v. t.*, *fr.* dák a and to' ti; to ruffle or shake with force suddenly and briefly applied.

dá ka tsa, *adj.*, *v.*, *fr.* *v. i.* daka, remaining unchanged; alive.

dak a wi di, same as dakamidi.

dá ke, a form of daka; to continue, etc.

da' ki [na'ki], *n.*; a prisoner of war.

dá ki, *v. i.*; to squeal as a child.

dá ki [nakí], a band or clan in a tribe. In the Hidatsa daki, we have apparently a modification of the totem system.

da ki dá mi [nakináwi], *fr.* daki and dami or idami, *i. e.*, three bands (consolidated) or the third band; one of the Hidatsa clans.

da' ki si, *n.*; same as dalikiši.

da kí ti, *v. i.*, *fr.* kiti; to close up like a pocket-knife.

da ki tó pa [na-], lit., four bands or the fourth band; the

dák

name of one of the Hidatsa clans, or bands.

dák ko a [na-], *v., fr.* da and koa; to go away from, to abscond.—damakoa, I go away.

dák kó ē [la-], *n.*, a man's friend or comrade; a hypothetical word. See idakoe and madakoe.

dák sá ke, *v. t.*; to produce a wound by throwing.

dák sá ki, *v. i.*; wounded by a missile.

dák' sī, *v. t.*; to bundle, to wrap in skins or cloth.

dák sí pi [nák-], *adv., v.*; after in point of time, later, subsequent to.

dák tá dē, *v. t., fr.* ktade; to nail with heavy blows, to drive a spike.

dák tsá da ke, *v. t. and i.*; to slide or cause to slide with sudden, forcible impulses, as in skating.

dák tsá ki, *v. t., fr.* dák and tsaki; to chop, to cut with heavy blows as in chopping wood.

dák tsa' ti, *v. t., fr.* dak and tsati; to thrust into with force suddenly applied, as in sticking with a spear.

dák tsí a, *v. i., adj.*; heavy, weighty.

dák tsi á du i, *v. i.*; gradually increasing in weight.

dák tsí a ke, *v. t.*; to make heavy.

dák ktsi di, *n., fr.* daka and tsidi; a name applied to light-colored buffalo-calves.

dák tsí ke, *v., adj.*; to place in a row; to be in single file; aligned, as the posts of a palisade or the teeth of a comb.

dák tsú a [nak-], *n.*; a mink; the *Putorius vison*.

dám

dák tsú ti, *v. t.*; to hit hard; to beat with a stick.

dák ú di, *v. t.*; to braid.

dák ú rí, *v. t.*; to produce a current of air by a sudden motion, as in fanning.

dák ú dsi, *v. i. and t.*; to oscillate, to swing; pronounced so much like dakudsi, 2d pers. of kudsi, that it is difficult to distinguish.

dák ú hti [nák-], *adj.*; light, not heavy.

dák ú hti he, *v. t.*, 3d pers.; to make light.

dák ú hti ke, *v. t.*; to make light; reduced in weight.

da" ku pe [na-], *n.*; a bed-curtain.

dá mi [nawi], *num. adj.*; three. It is more commonly pronounced nawi, both alone and in its derivatives.

dá uni a pi ti ka [+ na-], *num. adj.*; thirty.

dá mi de [+ na-], *adj., v.*; almost three, two and a large part of a third.

dá mi hé ke [+ na-], *v. t.*; to make into three, to divide into three; *pass.* divided into three parts.

dá mi ke, *v. t.*; same as damike.

dá mi tsa ko a, *adv.*; in three places or directions.

dá mī tsi, *v. t., fr.* mitsi; to chew fine.

dá mó ki [-wo-], *v. i.*; to sink down, to ebb.—kidamoki is the more common form.

dá mu [nawu], *adj., etc.*; deep; said of water.

dá mu ke [nawu-], *v. t.*; to deepen; become deep.

dăñ

dă nă, *same as dădă*.—midanats, I shiver.

dă pĕ, *v. t., fr. da and pe*; to eat by tearing, as a dog eats.

da psú ti, *v. t., fr. psu*; to shove out of place; to jog the arm.

dă ſa, *v. t.*; to lacerate with the teeth.

dă ſi [*naſi*], *n.*; a name, a proper name; pronounced also dází.

dă ſi e [*la-*], *v. t.*; to take off with the teeth, as in eating corn from a cob.

da ſi pi [*la-*], *v. t., fr. ſipi*; to untie with the teeth.

dă ſku, *v. t., fr. ſku*; to extract with the teeth.

dă ſtĕ, *v. t.*; to munch, to chew fine; also to pound fine.

dă' ta [+ *na-*], *n.*; the heart. This word is also used figuratively, as in English; and various emotions and feelings are attributed to conditions of the heart, as shown in words which follow.

da' ta dé ſa [*na'tanéſa*], *v. i., adj., fr. da'ta and deſa*, “heartless”; giddy, foolish, inconsiderate.

da' ta dé ſa ke, *v. t., fr. da'ta deſa*; to cause to be foolish or inconsiderate.

da' ta dé ſe, *same as da'tadeſa*.

da' ta he pă du i, *v. i., fr. da'taliepi*; becoming indolent.

da' ta lié pi, *v. i., fr. da'ta and liepi*; to be lazy; indolent.

da' ta lié pi ke, *v. t.*; to cause to be lazy.

da' ta i ſí a, *v. i., fr. da'ta and iſia*, *bad*; to be angry, morose, disagreeable; unhappy or sorry.

da' ta i ſí a du i, *v. i.*; becoming angry, etc.

dat

da' ta i ſí a ke, *v. t.*; to cause to be morose, angry, etc.; angered.

da tă ki, *v. i.*; to be hurt, to be in pain.—midatăki, I am hurt.

da tă pi, *v. t., fr. tapi*; to hold or press between the teeth.

da tă ti, *v. t.*; to squeeze with the teeth.

da' ta tsă kí, *v. i., fr. da'ta and tsaki*, *good*; to be happy, pleasant, agreeable.

da' ta tsă kí ke, *v. t.*; to make or cause to be happy.

da' ta tsó ki, *v. t., fr. da'ta and tsoki*, *hard*; firm, resolute, self-denying.

da' ta tsó ki ke, *v. t.*; to make resolute, etc.

da' ti, brother-in-law; a hypothetical word. See ida'ti.

da tă pi, *n.*; a ravine.

da tó' ti, *v. t., fr. to'ti*; to shake to and fro in the mouth, as a cat worries a mouse.

dă tsa [*la-*], *v. t., fr. tsa*; to bite.

da tsă' ti [*la-*], *v. t., fr. tsati*; to stick the teeth into; to hold in the teeth for the purpose of cutting, as these Indians do with meat.

da tsi [*la-*], *v. i., prob. fr. datsa*; dented.

da tsă pi, *v. t.*; to loosen with the mouth; to lick off with the tongue.

da tskă pi [*la-*], *v. t., fr. tskăpi*; to pinch with the teeth; to nibble or bite, but not to bite off.

da tskă ti [*la-*], *v. t., fr. tskati*; to pass or press through a small opening; to squirt or leak.

da tskă pi, *v. t.*; to pare off, to peel.

dat

da tski ti [la-], *v. t., fr. tskiti*; to clip, to dock.

da tsó pe, *v. t.*; to draw in with the lips, to smack. See kidatso-pe.

da tsú ki, *v. i.*; to draw in or suck with the lips, but not to nurse.

dá wi, *num. adj.*, same as dami; more commonly pronounced na-wi.

da wi tsi, *v. t.*, same as damitsi, and more common.

da wó ki. See damoki.

dá wu, *v. i.*, same as damu; but more commonly pronounced na-wu.

dá zi [nazi], *n.*; a proper name; same as daši.—dazi taká, or nazi taká? what is his name?—manazi, my name.—dadazi, or nanazi, your name.

de, *v. i.*; to go, to depart; gone.—dets, he is gone, departed.

dě, a suffix to verbs and adjectives, signifying incompleteness, a degree less than the positive; almost, nearly.

dé hi, *v. adj.*; clear, transparent; white, when referring to the tail of a horse, and some other things.

dé pa, *n.*; certain deformities artificially produced.

dé ša [+ neša], *v. i., adv.*; no; there is not; there is none, etc.

dé ša ke, *v. t.*; to cause to be not, to cause to cease or disappear; *pass.* disappeared, extinct, cured (as a disease).—kidešake is the more common form.

dé še, same as deša.

dé ta, *n.*; a boundary, edge, or border.

dé ta ko a, *ad., fr. deta*; at the edge or border.

dīk

dé zi [nezi], *n.*; the tongue.

dé zi a zis, *n.*. See Local Names.

di, *v. t.*; to shoot; to shoot at, whether you kill or not; also to hunt. See kidi.

di, a suffix to adjectives, increasing their force; as in padopidi and kauštadi.

di [mi], *pron.*; thou; thee; thy.

dic' ki [nic-], *pron. comp.*; thyself.

di da kó e [nílakoe], your friend. See dakoe and idakoe.

di dá' ti, *n.*; your brother-in-law. See ida'ti.

dí de, *v. i.*; to travel, to march,

dí di, *v. i.*; to walk; also said of the motion of a snake, of swimming, etc.

dí di, *n.*; a travelling party, a party moving or marching; a step, a walk. See matsedidi and paduididi.

di dí ki, your leg. See diki and idiki.

di dí si [ni-], your son. See di-si and idisi.

dí do [ni-], *p. pron.*, 2d pers., plur.; ye.

dí do ki [ni-], *pron., fr.* dido; yourselves.

dí ha [ni-], *v. t. and auxil.*, 2d pers., imper.; do thou do it; about the same as da', but more emphatic; added to verbs, it gives one form of the imperative.

di ha, *? aux. verb*, suffixed to form the second person, future, indicative of conjugated verbs.

dí ho, your body. See ho and ilio.

dík, *v. t., imperative of diki*; strike.

dí ki, *v. t.*; to strike, to whip; to "count coup".

dik

di ki, a hypothetical word; leg; lower extremity.

di pi, *v.*; to bathe; to be bathing; to bathe one's self.

di pi ke, *v. t.*; to cause to bathe; to clean by bathing; to bathe another person.

di sá mi [*nišawi*], your aunt; *fr.* hypothetical word *sámi*.

di si, *n.*; a son; probably a hypothetical word. See *idisí*, *didiši*, and *madiši*.

di si, *v. i.*; to hasten, to hurry, to be fast.

di si di si, an imperative form of *siidiši*; be thou in haste, hurry up! hurry thyself.

di si ke, *v. t.*; to cause to hurry; hurried.

di ta [*ni-*], *pers. pron.*, 2d pers. possessive; denotes transferable possession.

di tá du [*nitaru*], your mother's brother. See *itadu*.

di ta má e [*nitawae*], *n., fr.* *dita and mae*; your own, your property.

di ta mé tsa [*nitawetsa*], your brother. See *itametsa*.

di tsá ki, *v., pron.*; you alone; you unaided, or by yourself.

di tsi [*nitsi*], *v. t.*; to massacre.

di tú hi [+ *ni-*], *n.*; your dress or shirt. See *itulii*.

dó do pa [*loropa*], *n.*; the cheek.

doli [*noli*], a prefix limiting a noun to the human species; also pronounced *nok* and *dok*.

doli pá ká [*noli-*], *n.*; living human beings; formerly applied only to Indians, but now often used to include all races. See *amakadolipaka*.

dok, same as *doli*.

dót

dok i dá hi ti [*mók-*], *n., fr.* *dokidalii and ati*; the village of the dead, the hereafter of the Hidatsa.

dok i dá lii, *n., fr.* *dok and idali*; a human shade, a ghost.

dok i da" lii ta í ko zi, *n., lit.* *ghost's whistle*; the *Equisetum hyemale*.

dok i da" lii ta má tsu, *n., fr.* *dokidalii, ita, and matsu, i. e., ghost's cherry*; the Virginia creeper; the fruit of the Virginia creeper or *Ampelopsis*.

dok i da" lii ta ma tsu á, *n.*; the Virginia creeper, the entire plant.

dok i dá lii ta pa hiš, *n.* See Local Names.

dok pá ka, *n.*, same as *dolipaka*.

dok té, *n., fr.* *dok and te*; a corpse.

dok té o du sa [*nokteorusa*], *n., fr.* *dokte and oduša*; a place of deposit for the dead, a scaffold, grave, or graveyard.

dó pa [+ *nopa*], *num. adj.*; two. In compounds, this is sometimes pronounced *nupa* and *dupa*.

dó pa he, *v. t., fr.* *dopa*; to make double, to form in two parts.

dó pa he ke, *v. t.*; to form into two parts, to divide in two; divided in two.

dó pa ke, same as *dopaheke*.

dó pa pi [+ *no-*], *num. adj., fr.* *dopa and pi*; eight.

do pá pi ti ka [+ *no-*], *num. adj., fr.* *dopa and pitika*; twenty.

dó pa tsa ko a, *adv.*; in two places or directions.

dó ta [*lota*], *n., adv.*; near to; the near side; neighborhood or proximity.

dót

dó ta du [-ru], *adv., n., fr.* dota; the near side; at or in the near side. See itadotadu.

dó ta ha [lo-], *adv., fr.* dota; in this direction; denoting motion toward the speaker.

dó ta ko a, *adv., fr.* dota; in the neighborhood of the speaker; at a place nearer to the speaker than some object named; also, inferior to.

dó ti [lo-], *n.*; the throat.

do tic tí a, *n., fr.* doti and ictia; bronchocele,—a disorder not uncommon in the village at Fort Berthold.

du, a hypothetical word. See idu.

du [ru], a prefix to verb-roots, denoting general causation, that the action is done in some way not specified. *Same as* Dakota 'yu'.

du [ru], *prep.*; in, during, at that time or place. Suffixes to nouns, it forms adverbs of time and place. Suffixes to pronouns, it forms words which may be considered as pronouns or adverbs.

du é tsa [+ lu-], *num. adj.*; one.

du é tsa ke, *v. t.*; to cause to be one; united.

du é tsa pi [+ lu-], *num. adj.*, *fr.* duetsa and pi; nine.

du é tsa pi ke, *v. t., fr.* duetsa-pi; to divide into nine parts.

du é tsa ta, *adj.*; only one.

du é tsa ti, *v. i., adj.*; one here and there; to be a scattered few.

dá ha, *v., imper. and 2d pers. in-* die. of duhe; lift.—diduba, lift thyself, *i. e.*, arise (from sitting).

dú he, *v. t.*; to lift, to raise up.

dú hi, *v.*; lifted, raised; aroused.

dú hi ke, *v. t.*; to cause to arise; to assist in rising or raising.

dum

dú ha, *v. t.*; to spread, as bedding.—kidulia is the more common form.

du há dě, *v. t.*; to collect by dragging; to rake.

du há de, *v. t.*; to shell, as corn.

du hé mi, *v. i.*; said of the settling down of a river, the abating of a flood.

du hé se, *v. t., fr.* heše; to tear in any way, to tear such articles as cloth or paper.

du hé wi, *same as* duliemi.

du hé hi, *v. t., fr.* holii; to break across by any means; to break by bending, as in breaking a stick.

du hé hi ke, *v. t.*; to cause to be broken; broken.

du hé ki, *v. t., fr.* lioki; to separate by dragging, as in combing.

dú hipí, *v. t.*; to take down something that is hanging on a nail or peg.

duk [ruk], an adverb of future time; when—will. It is also used to denote uncertainty or condition with regard to future events. It is suffixed.

du ká pi, *v. t., fr.* kápi; to lacerate by any means; to wound by tearing.

dú ki di, *v. t., fr.* kidi; to pull a skin back and forth across a rope, as is done in dressing hides.

du kí ti, *v. t., fr.* kiti; to clear off by plucking, to pluck clean.

du kú ti, *v. t.*; to pluck.

du mă hi ta, *v. i., adv.*; back and forth, going from side to side, changing direction rapidly.

du mă hi ta ti di e, *v.*; to run back and forth.

dum

du má ta [ru-, nu-], *n.*; middle, the middle of anything.

du má ta du [-ru], *adv.*, *n.*; in or through the middle; the middle part of anything.

du má ta ha, *adv.*; toward the middle.

du má ta ko a, *adv.*; at the middle.

du má ta ta, *adv.*; facing the middle, directed toward the middle.

du má ti tski, *v.*, *fr.* dumata and itski; tied in the middle; cut or strangled in the middle.

du mí di, *v. t.*, *fr.* midi; to twist or twill in any way.

dú mi ha [-wi-], *v.*, *adv.*; to turn or point out of a straight line, in an oblique direction; said of a white man's track—toes outward, of the track of a man lost in a storm, etc.

du mó dsi [duwudsi], *v. t.*, *fr.* mudsi; to roll up; nearly the same as pamudsi.

dú pi, *v. t.*; to break off a portion.

du pú pi, *adj.*; capable of stretching and recoiling, elastic.

dú së [ru-, lu-], *v. t.*; to lay down, to release, to deposit.—duša and duša-diba are imperative forms.

du së pi, *v. t.*; to untie; to open like a sack by pulling the edges apart.

dú ske [ru-], *v. t.*; to open, as a door or the lid of a box.—duška, imperative.—duški, opened.

dú šku, *v. t.*; to place an evil charm on, to bewitch.

du šú ki [ru-], *v. t.*, *fr.* šuki; to erase, to clean by rubbing; to wash as the face, but *not* as clothing.

dut

du tá, *v. i.*, *fr.* ta; to crack; to go to pieces in any way.

dú ta [nuta, luta], *n.*; a rib; ribs.

du tá he, *v. t.*, *fr.* duta; to cause to burst, or fly to pieces.

du tå pi [ru], *v. t.*, *fr.* täpi; to squeeze; to hold and press, as in shaking hands; to squeeze in any way.

du tá ti, *fr.* tati; to poke or punch; to press with the fingertip.

dú ti [nuti], *v. t.*; to chew; to eat, to partake of solid food.—duti is the form of the 2d and 3d persons;—muti, of the 1st person. See ¶ 196.

dú ti, *v. t.*; to bind, to confine. In this word, the initial d (or r) is retained throughout its conjugation (1st var. ¶ 195), which distinguishes it from duti, *to eat*; but in the 3d person and in the infinitive, these two verbs are homonymous.

du tå kša, *v. t.*; to eat constantly, habitually.

du tó' ti, *v. t.*, *fr.* to'ti; to shake as in casting pepper; to dredge or sprinkle.

dú tsa, *simple imperative* of dutsi, take it, get it.

du tsá da, *v. t.*, *fr.* tsada; to slide or slip in any way.

du tsá ki, *v. t.*, *fr.* tsáki; to dissever without cutting or burning; to pull apart.

du tsá ki de, *v.*, *adj.*; almost dissevered, torn so as to be held only by a thread.

du tsá' ti, *v. t.*, *fr.* tsá'ti; to stick, thrust through, impale; hold in readiness for cutting by sticking.

dút

dú tsě, *v. t.*; to take hold of; to obtain; to lift.

dú tsi [ru-], *v.*; taken; procured.

dú tsí pi, *v. t.*; to untie.

dú tsí sī, *v. i.*; to spring back, as something bent and released.—kidutsisi is the more common form.

du tsí ti, *v. t.*; to tear asunder; to tear down, to raze a building.

dú tskä, *v.* or *adj.*; twin. See dakadutska.

du tskä pi, *v. i.*, *fr.* tskäpi; to pinch with an instrument.

du tskä ti, *v. t.*, *fr.* tskati; to squeeze, force, or pass through, by any means.

du tskí pi, *v. t.*; to milk a cow. This word seems to be from same root as datskipi, but the connection is not obvious.

du tskí sī, *v. t.*; to wash; said of washing clothing.

du tskí ti, *v. t.*, *fr.* tskiti; to encircle the body, neck, limbs, or any object, with something which presses closely; to tie a string tightly around, to strangle, to kill by hanging, to tie a sack in the middle, etc.

du tskú pi, *v. t.*, *fr.* tskupi; to bend, to double by pressure or otherwise; to bend a stick for setting a spring-trap.

du tsú kí, *v. t.*; to knead the abdomen (kneading the abdomen is a common remedy for numerous complaints with this people); to engirdle.

du tú' ti, *v. t.*; same as duto'ti.

du wá ki ta, *v. i.*; same as du'malita.

du wí di, *v. t.*; same as dumidi.

hah

c.

è, *adv.*; yes.

é, *v. t.*; to keep, to retain.

é de de, *v.*; to bear, to lay.

é di, *n.*; the abdomen.

é di, *v. t.*; to defecate.

é dic' ti, *v. t.*, *fr.* edi, with the suffix ti; denoting desire or readiness.

e dic tí a, *v. i.*, *fr.* edi and ictia; to be pregnant.

é di de, *comp. v.*, *fr.* edi and de.

é du i, *adj.*; same as adui; pungent, bitter.

é hí, *v.*; to urinate.

é hic' ti, *v. i.*, *fr.* elii and ti; denoting desire or readiness.

é ke, *v. t.*; to know; to understand; to recognize.

é ke ta', *v. t.*, negative of eke; to know not.—emaketäts is the true equivalent of *I don't know*, but madállišets, *I am ignorant*, is more commonly used.

é lu i, same as edui and adui; this pronunciation is quite common.

é pë, *v. t.*; to grind or triturate; same as pë.

é ri, *n.*; same as edi.

é tsa, *n.*, *adj.*; all, the aggregate of a number of individuals; not ordinarily applied to the whole of one thing. See liakahéta.

é tsa de, *adj.*; almost all.

h.

ha, *v.* and suffix to verbs, 2d pers. of he; you do; you make.

ha hé tě, *v. t.*; to divorce.—haheta, 2d pers.

hah

ha hé ti; divorced.

hă lpi, *v. i.*; to sneeze.

hă lpič ti, *v. i., fr.* halipi; to have a desire to sneeze, to be ready or about to sneeze.

hă lpi ke, *v. t.*; to cause to sneeze, to produce sneezing.

ha kă' ta [**hakănta**], *2d pers. and imper.* of *haka'ti*; wait, halt!

ha kă' ti, *v. i.*; to stop, cease, leave off, halt.

ha kă' ti he, *v. t.*; to stop or arrest.

ha kă' ti ke, *v. t.*; to cause to stop; stopped.—*haka'ti* and its derivatives are often used with *li* as the first letter. See *liaka'ti*.

há kă tsi, *v. t.*; to butcher, to cut up meat.

há ke, *v. t.*; to gather and hold up with the hands, as the edge of a robe or skirt is held in wading.

há ko ka, *adv.*; above, overhead, but not in contact with; nearly the same as *akoka*.

há mi [**hawi**], *v. i.*; to sleep.

ha mic' ti, *v. i., fr.* *hami* and *ti*; to be sleepy.

há mi de, *v. i.*; almost asleep, dozing.

ha mí ksa, *v. i.*; to sleep habitually and excessively.

há o, *interj., adv.*; a word used to denote approbation, gratification, agreement, assent, or greeting. It is common to many Indian languages. It is usually written "how" by travellers, and is often pronounced by Indians the same as the English word *how*. It is difficult to determine the best mode of spelling. Mr. Riggs in his Dakota Dictionary writes it *hao* and *ho*, both of

he

which forms are used here also, although the Hidatsa rarely say *ho*.

ha pá, *adj.*; cold, chilly; refers to the sensation as experienced by living animals.

ha pá ke, *v. t.*; to make cold; changed from warm to cold, chilled.

ha' pé sa, *v. i., adj.*; dark, devoid of light.

ha' pé sa de, *adj., n.*; almost dark; twilight.

ha' pé sa du i, *v. i.*; darkening.

ha' pé sa ke, *v. t.*; to darken; darkened.

ha sí si, *v. i.*; to feel a stinging or smarting sensation.

ha sí si he, *v. t.*; to sting, to smart.

ha sí si ke, *v. t.*; to cause to smart; rendered sharply painful.

há tsa, *v. t., fr.* *tsa*; to clean or separate by scraping.

há tsa ke ki, *v. i.*; to hiccough.

há tsa ke kic ti, *v. i., fr.* *hatsakeki*; to have a desire to hiccough, to be about to hiccough, to be hiccoughing and likely to continue.

ha tsí te, *v. t.*; to cook by roasting or baking.

ha tská du i, *v. i., fr.* *hatska*; lengthening gradually.

há tski, *adj.*; long.

há tski de, *adj.*; almost long, nearly long enough.

há tski ke, *v. t.*; to make long; lengthened.

há tski ksa, *v., adj.*; continually or excessively long.

há wi, *v. i.*; same as *hami*.

he, *v. t.*; to make; to prepare.

he

he, an auxiliary verb or suffix to verbs, forming transitive from intransitive verbs; 3d pers.; signifies to make or cause. (¶ 160).

hé da pi, *n.*; the waist.

hé duts, *same as* heide, and apparently a contraction.

hé i de, *v. i.*, or sentence, *fr.* ide; "so he says"; "that is what he says"; said when quoting or repeating, and ordinarily used with the terminal ts; thus, hei-detsa.

hi, *v. t.*; to draw into the mouth, as in smoking or drinking; an irregular verb. (¶ 210).

hi, *v.*; to touch, to come in contact with.

hi [or *i*], *n.*; a sharp point; the point of an instrument; commonly suffixed.

hi', *n.*; a common name for dermal appendages—hair, feathers, bristles, etc.; commonly used as a suffix, or terminal part of a compound noun.

hi, *pers. pron.*, 3d pers., singular.

hi dá, *v.*, *adj.*, *?from* hidí; new, recently made..

hi dá ka tsa, *v. i.*, *fr.* daka; it lives; it continues.

hí da mi [-wi], *v. i.*, *imperf.* 3d pers., *same as* hamí; he sleeps.

hí da mi de, *v. i.*, *fr.* hidami; he dozes.

hi dá tsa, *n.*; *said to mean* "wil-lows"; the name of one of the old villages of this tribe on the Knife River, and the present name of the entire tribe.

hí di, *v. t.*; to make; to form.

hi dí', *interj.*; let me alone! there now! Used mostly by children when being teased.

hid

hí di, *dem. pron.*; this; is used for person, place, and time.— hidimape, this day, to-day.

hí di ka, *adj.*, *fr.* hidí and ka; in this compass, this amount, so much.—hídika or hidíkáts is said when exhibiting a quantity, or giving an idea of quantity by signs.

hí di ko a, *adv.*, *fr.* hidí and koa; at this place, here.

hí di mi, *adj.*, *fr.* hidí; this many, so many. It is used in much the same way as hidika, but refers to number instead of quantity. It answers the question 'túami?' *how many?*

hí di së, *adv.*, *fr.* hidí and isë; thus, in this manner.

hí di ta, *adv.*, *fr.* hidí; in this way or direction; this part.

hí di wi or **hídiwits**, common modes of pronouncing hidimi. hidiwits is the terminal form.

hí do, *pers. pron.*, 3d pers., plural.

hi dó, *dem. pron.*; that, that person or place.

hi dó, *adv.*; in that place, there.

hi dó ka, *adv.*, *fr.* hidó; in that place; by that way; therein.

hí do ki, *comp. pers. pron.*, 3d person, plur., *fr.* hido; themselves.

hi du, *n.*; a mother.

hi dú, *n.*; bone.

hi du" **a du pu pú hi**, *n.*; cartilage.

hi dú i mák i a, *n.*, *fr.* hidu and imakia; bones used in gambling. The name has been recently applied to dominoes.

hi dú ka, *adv.*, *same as* hidoka; also pronounced hiduka.

hi du si di, *n.*; the Assinneboine Indians.

hík

hí ke, *v. t., fr.* *hi*, to drink; to cause to drink, as in watering a horse.

hí sá dei, *v. i., adj., fr.* *blíši*; of a dull or doubtful red color, red but not scarlet, reddish.

hí sá dsi ke, *v. t.*; to make of a reddish color; to dye reddish.

hí sá du i, *v. i.*; reddening, becoming red.

hí sí, *adj.*; red; bright red, scarlet.—*blíši-délii-híši*, a light transparent red.—*blíši-ámuahu-liota*, pink.

hí sí de, *v. i., adj., fr.* *hiši*; almost red; said of an iron or stone that is being heated.

hí sí he, *v. t.*; to redden.

hí sí ke, *v. t.*; to dye red; to make red.

hí sí ke, *v.*; reddened; dyed red.

hí sí sá du i, *v. i., fr.* *hišíše*; assuming a reddish tinge.

hí sí se, *adj.*, *v. i., fr.* *hiši* and *íše*; having a reddish tinge; said of northern lights, the morning sky, etc.;—also *hišíši*.

hí sí sí ke, *v. t.*; to cause to assume a reddish tinge.

hí sú a, *n.*; mint, *Mentha canadensis*.

hí ta, *adj.*; fast, fleet; said of a good runner; used also adverbially.

hí ta du i, *v. i.*; becoming fleet, increasing in speed.

hí ta ha, *adv.*; fleetly, rapidly; a more proper adverbial form than *hita*.

hí ta ke, *v. t.*; to make fleet, to accelerate motion.

hó; the word *hao* (which see) is sometimes thus pronounced.

hó i ke or **hówike**, *v. t.*; to hum

huá

a child to sleep; to drone a lullaby.

hó pa, *adv.*; slowly; tediously, wearily.

ho pá, *v. i., adj.*; to be mysterious; sacred; to have curative powers; to possess a charm; incomprehensible; spiritual. Same as Dakota, *wakan*, but signifies also the power of curing diseases.

ho pá di, *n., fr.* *hopá*; mystery; medicine; incomprehensible power or influence, etc.

hó' pa du i, *v. i., fr.* *ho'pi* and *adni*; becoming more and more perforated in different places, as a target at which marksmen are shooting.

hó pa ke, *v. t., fr.* *hópá*; to make slow, to cause to be slow.

ho pá se, *v. t.*; to scare greatly, to terrify.—*hopášits*, terrified.

ho pá ti, *n., prob. fr.* *hupa*; corn in the ear; roasting ears.

ho pá ti ši, *n., fr.* *hopati* and *íši*; corn-husks.

hó' pi or **hópi**, *v. i., adj.*; bored, perforated; excavated.

hó' pi de, *adj.*; almost perforated, bored nearly through.

hó' pi ke, *v. t.*; to perforate; bored through; supplied with an excavation or opening.

hu, *v. i.*; to come.—*hu'*, imperative.

hu, *n.*; a mother. This word is said to be of *amaliámi* origin.

hú a, *v. i.*; to cough.

hú a ke, *v. t.*; to cause to cough.

hu á kša, *v. i.*; to cough habitually or continuously, as with a bad cold.

hu á ti, *v. i.*; to have a desire to cough; to be about to cough.

húd

hú dí s̄e du [hurišeru], *n.*,
adv.; yesterday. See s̄edu.

hú duk, *adv.*, *fr.* *hu and duk*; when it comes to pass, at a future time specified.

hú ka hé! *interv.*; hallo! etc.

hú pa, *n.*; soup.

hú pa, *n.*; moccasins. See itápa.

hú pa, *n.*; a stem or handle; a corn-cob; a pipe-stem, etc.

hú pa a ku i kú tski, *n.*, *fr.* *aku and ikutski*; a "measuring worm".

hú té, *n.*; a screech-owl.

hú tsi, *n.*; wind.

hí.

há, *prep.*; toward, in the direction of; suffixed to nouns, it forms adverbs, which qualify verbs denoting motion.

há, *adj.*; coarse, rough, scaly, etc.; used only as a factor of compound words.

há bú a, same as liamua.

há da há du i, *v. i.*; growing lean.

há da hi, *adj.*; lean.

há da hi ke, *v. t.*; to cause to be lean; to starve; starved, reduced to a condition of leanness.

há da hi kṣa, *adj.*, *v.*; habitually lean; emaciated.

há da hí kṣa ke, *v. t.*; to cause to be emaciated.

há de, verbal-root; shell, as corn.

há dē, *n.*; rain.

há dē, *v.*; to rain.—liadets, it rains.

há dí e, *v.*; to rain; same as liade.

há hí, *v. i.*, *fr.* *há*; very rough, prickly, echinate.

hák

há há du i, *v. i.*; becoming very rough.

há hí dsi, *v. i.*; roughish, having the appearance of being rough.

há hí tu a, *n.* (*Dakota*, hílatonway); the Chippeway Indians.

há hí tu a-ma s̄i, *n.* (*maši, whiter*); the Red River half-breeds.

há hi, *v.*, *adj.*; striped, marked with parallel bands or lines.

há hi he, *v. t.*, *3d pers.*; to stripe, to mark with parallel bands.

há hi ke, *v. t.*; to stripe, to cause to be striped.

há hí a, *v. i.*, *adj.*; to be set closely together; thickly studded.

há hí a ke, *v. t.*; to cause to set closely together, to compel a large number of persons or things to occupy a small surface, to plant closely, to pitch camp with the lodges close together.

há hí a kṣa, *adj.*; continuously or constantly close, or thickly set.

há ka, *v. i.*; to be rocking, oscillating, shaken, or agitated.

há ka, *v. i.*; to itch; to be afflicted with itching sores, as in small-pox.

há ka du i, *v. i.*; becoming itchy or more itchy.

há ka he, *v. t.*, *fr.* *háka*; to rock, shake, or agitate.

há ka hé ta, *v. n.*, *adj.*; whole, entire; the entire of one thing.

há ka hé ta de, *adj.*; almost entire.

há ka hé ta ke, *v. t.*; to make whole or entire; completed.

há ka ke, *v. t.*, *fr.* *háka*; to make

hak

itchy, to produce an itchy sensation or an itching sore.

ha ká' ta, *same as haka'ta*. In the derivatives of this word also, li is often substituted for the initial h.

ha kú pi, *v. i., adj.*; hollowed longitudinally, having a crease or furrow.

ha kú pi he, *v. t.*; to make a crease or furrow.

ha kú pi ke, *v. t.*; to furrow, to mark with creases or grooves; grooved.

liá ma dei [-wa-], *v. i., adj., fr.* liami; having a diverging appearance.

liá ma du i [-wa-], *v. i., fr.* liami; becoming progressively more branched, forked, or diverging.

liá mi [-wi], *v. i., adj.*; to be forked; scattering or diverging.

liá mi ke, *v. t., fr.* liami; to cause to diverge or scatter, as in tossing the hair.

ha múa [-bu-], *v. i., fr.* mua; to make a rough noise, to rattle.

liá pa du i, *v. i., fr.* liapi and adui; becoming thinner; wearing thin.

liá pa tá du i, *v. i., fr.* liapati; becoming satiated.

liá pá ti, *v. i.*; to have a feeling of satiety, to have hunger or thirst fully satisfied, to be satisfied or satiated in any respect.

liá pá ti de, almost satisfied.

liá pá ti he, *v. t.*; to satisfy.

liá pá ti ke, *v. t.*; to satisfy; to cause to be satisfied, to supply with food sufficient for satisfaction; satisfied.

liá pá ti ksa, *v. i., adj.*; habitually satiated; gorged, satisfied to disgust.

hiém

há pe, *verbal root*; denude, re-

há pi, *move surface, peel.*

hiá pi, *v. i., adj.*; thin, as paper or finely dressed skin.

hiá pi, *v. i.*; to lie down.—liáp, imperative.

hiá pi, *v. i.*; to be lost.

hiá pi hé, *v. t.*; to lose; he loses or lost; they lose. (¶ 202).

hiá pi hé ke, *v. t.*; to cause to lose.

hiá pi hé ksa, *v.*; to lose frequently or excessively; to be careless of things; to be in the habit of losing.

hiá pi ke, *v. t., fr.* hapi; to make thin, to wear thin, to cause to be thin.

hiá pi ke, *made thin, worn thin.*

hiá pi ke, *v. t., fr.* hapi; to cause to be lost, to lose.

hiá pi ksa, *v. i.*; excessively thin; constantly thin.

hiá ta tå ka, *adv.*; rapidly, **hiá ta tå ka ha**, *in frequent and rapid succession.*

hiá ta tå ká du i, *v. i., fr.* häta-täki; becoming gradually accelerated in motion.

hiá ta tå ki, *v. i., adj.*; to be rapid, to move rapidly.

hiá ta tå ki ke, *v. t.*; to make rapid, to accelerate motion.

hiá ti, *verbal root*; to brighten or lighten; hence, amaliati and oliati.

hiá wi, *same as liami.*

hié, *adj., probably a contraction of liie; old.*

hé mi [-wi], *v. i., adj.*; lonesome.

hé mi ke [-wi-], *v. t.*; to make lonesome.

hé mi ksa, *v. i.*; continually lonesome; melancholy.

liép

lié pa du i, *v. i., fr.* liepi ; becoming more shallow.

lié pi, *v. i., adj.* ; shallow ; applied to water, etc.

lié pi de, *v. i.* ; almost shallow.

lié pi ke, *v. t.* ; to make shallow, to bail out or drain out.

lié pi ke, made shallow, drained or evaporated to shallowness.

lié pi kṣa, *v. i.* ; very shallow ; continually shallow.

lié pi kṣa ke, *v. t., fr.* liepikṣa.

lié še, verbal root ; tear through, separate.

lié wi, a common pronunciation of liemi, either when used alone or in its derivatives.

lií di a, *v. i.* ; to experience an itching sensation ; to feel other abnormal or peculiar sensations.

lií di a ke, *v. t.* ; to make itchy or sensitive.

lií di á kṣa, *v. i.* ; persistently or habitually itchy or sensitive.

lií é, *adj.* ; old, advanced in age ; decrepit as if old ; said of organized beings.

lií é ke, *v. t.* ; to cause to be old or decrepit.

lií é kṣa, *adj., v.* ; superannuated.

lií pa du i, *v. i., fr.* liípi ; becoming wrinkled, as a person advancing in age.

lií pe, verbal root ; skin, flay.

lió, hypothetical word ; the body ; the trunk ; the entire body. See ilio, dilio, and malio.

lió hi, verbal root ; break across, break by bending.

lió ho i, *v. i.* ; to experience the peculiar weak or painful feeling in the eyes resulting from deferred sleep.—mišta liolioits, my eyes are sleepy.

i

lió ka, *n.* ; a skunk, *Mephitis mephitis*.

lió ka di ti, *v. t.* ; to close up by tying.

lió ki, verbal root, denotes the pulling of a hard instrument through something that yields, as in pulling a comb through the hair, an oar through water.

lió pá še, *v. t., same as* hopáše.—liopáše is the more common pronunciation.

lió pá ši, *v.* ; scared, startled, terrified.

lió pá ši ke, *v. t.* ; to cause to be scared.

lió ta, *adj.* ; gray ; whitish-gray.

lió ti ša, *{ adj., fr.* hota and isé;

lió ti šé, *{ grayish, i r o u - gray ;* said in describing horses.

liú, verbal root ; upset, spill, throw down.

liú a ha, *n.* ? hypothetical ; the knees. See ilinalia.

liú e, *v. t. and i.* ; to upset ; to topple over, as a stick set upright.

liú e de, *v. i., fr.* liue and de ; to be almost falling ; to stumble.

liú liú i, *same as* liolioi.

liú pi, verbal root ; drain dry ; drink, absorb. See daliupi.

liú ti, verbal root, or ? modified fr. liú ; to be in a condition to fall, placed insecurely.

liú' ti, *n.* ; gloves ; mittens.

i

i, *n.* ; point, edge ; tooth ; *same as* bi.

i', *n.* ; hair of animals ; *prob. fr.* bi'.

i or i', *n.* ; the mouth.

i

i, *pers. pron.*, incorporated, 3d pers., masc., fem., and neut., sing. and plur., objective and possessive. In the objective, it may denote the combined agent and object of a reflexive verb. In the possessive, it usually denotes non-transferable possession.

i, a prefix forming, with verbs, nouns of the material or instrument. Prefixed to cardinal numbers, it forms ordinals.

i a ha ha, *v. t.*; to encircle or surround; surrounding it.—*aliaha* is perhaps the simple word.

i a ho a, *v.*, *reflex of alioa*; also, *ialioe*.

i alka, *n.*; a man's elder brother.—*miaka*, my elder brother. *diaka*, your elder brother.

i a p a ti, *n.*; a stopple of any kind; a cork.

i c k a, *n.*; a star.

i c k a d a m i [-nawi], *n.*, *fr.* *icka and dami*; the Belt of Orion.

i c k a d e h i, *n.*, *fr.* *icka and delii*; Sirius.

i c k a h a liu a, *n.*, *fr.* *icka and laliua*; the Pleiades.

i c k a i c t i a, *n.*, *fr.* *icka and ic-tia*; Venus and Jupiter.

i c k a s a pu a, *n.*, *fr.* *icka and sapua*; Ursa Major.

i c k e, *n.*; bands, societies, or secret orders among the Hidatsa; each having its own songs, dances, and ceremonies, which are to a certain extent esoteric.

i c k i, *comp. pers. pron.*; himself; herself; itself; themselves.

i c pa, *n.*; the wing of a bird.

i c pa t a k i, *n.*, *fr.* *icpa and taki*; a species of hawk.

i c pe, *n.*; a magpie, the *Pica hudsonica*.

ida

i c pe, *n.*; the tail of a bird.

i c pu, *n.*; point, top, extremity, small end; *same as Dakota inkpa or intpa*. For examples, see *amaicpu*, *aziicpu*, *midaicpu*, and *šakiicpu*.

i c ta t a k i, *n.*; the killdeer, *Ægialitis vocifera*.

i c t i a, *adj.*; great, large.

i c t i a du i, *v. i.*, *fr.* *ictia*; increasing.

i c t i a he, *v. t. and i.*; to increase.

i c t i a ke, *v. t.*; to cause to enlarge or increase; to change from small to large.

i c t i a ke, enlarged.

i da, *v. i.*; to yawn.

i d a h i, *n.*, *fr.* *dalii*; a shade; its or his shade, shadow, or ghost.

i d a h i h i, *n.*, *fr.* *daliilii*; a reflection; his, her, or its reflection.—*madaliilii*, my reflection. *didaliilii*, your reflection.

i d a h i še, *n.*, *fr.* *i and daliiše*; a shovel; *same as amaidabiše*.

i d a h i p i, *v. t.*; to make an incised wound.

i d a k a, *n.*, *fr.* *daka*; his or her offspring; their offspring.

i d a k a k i t i, *n.*, *fr.* *dakakiti*; a robe-scraper. The term has been recently applied to razors.

i d a k i ša, *n.*, *adj.*; left; left hand; left side.

i d a k i ša ko a, *adv.*; at the left; to the left.

i d a k o a k a de, *n.*; the parting in the centre of hair of head.

i d a k o e [-la-], *fr.* *dakoe*; his friend, his comrade.

i d a k u d s i, *n.*, *fr.* *dakudsi*; a swing. See *maidakudsi* and *ma-kadištaidakudsi*.

idá

i dá mi [+ -nawi], *ord. num.*, *fr. dami*; third.

i dá mi de [-nawi-], *v., adj.*; almost third.

i dá mi du [ináwiru], *adv.*; thirdly, in the third order or place.

i dá mi ke, *v. t.*; to make third, to place in the order of third; made third.

i da pa, *n., adj.*; right; right side; right hand.

i da pá ha, *adv.*; toward the right.

i da pá ko a, *adv.*; at the right.

i da pu di, *adj.*; wild or unmanageable, as a wild horse.

i dá spa, *n.*; shoulder; shoulders.

i dá spa ki pč, *comp. v.*; to carry on the shoulders.

i dá' ti, *n.*; a wife's brother, or a man's sister's husband.—dida'ti, your brother-in-law. mada'ti, my brother-in-law.

i da tska ti, *n., fr. i and datska-ti*; a syringe.—maidatskati is the more common form.

i dá wi. See idámi and its derivatives.

i dé, *v. t.*; to say; to speak.

i dé ksa, *v. t.*; to talk excessively, to say too much; to be garrulous or too communicative.

i dé ta, *n., fr. i, mouth, and deta*; the lips, more properly the mucous surface of the lips.—ideta-aku-akoka, upper lip. ideta-aku-miktakoa, lower lip. See aputi.

i di, *n.*; blood.

i di, *n.*; penis.

i di a li, *v. i.*; to sigh.

i di ē or idiétsa, *v. t.*, 3d pers.; he thinks, believes, or supposes.—dadiets, or nadiets, you think, madiets, or badiets, I think.

idi

i di hu, *v. comp., fr. idi and hu*; to bleed.

i di i pša ki, *n., fr. ipšaki*; a breech cloth.

i dí ká ha, *n., ? fr. idiki*; popliteal space.

i dí ké di ká, *n., fr. idiki*; a garter, or string for securing the legging.

i dí ki, *n.*; the leg; the entire lower extremity.—madiki, my leg.

i dí ki ú ti, *n., fr. idiki and uti*; head of femur.

i dí ki ú ti o ki, *n., fr. idikiuti and oki*; acetabulum.

i di ko a-ma tu", said of a woman's jealousy.

i di pá du i, *v. i., fr. idipi and adni*; fattening.

i di pi, *v. adj.*; fat, fleshy.

i di pi ke, *v. t.*; to make fat; fattened.

i di pi ksa, *adj.*; obese.

i dí si, *n., fr. diši*; his or her son; their son.

i di tsi, *adj., v. i.*; to have a scent or smell, agreeable or disagreeable.

i dí tsi i sí a, *v. i., fr. iditsi and išia*; to smell disagreeably, to stink.

i dí tsi i sí a ke, *v. t.*; to cause to smell badly; changed from an agreeable to a disagreeable odor. The intensive form is more commonly used.

i di tsi ke, *v. t.*; to supply with an odor, to cause to smell.

i dí tsi tsá ki, *v. i., fr. iditsi and tsáki*; smelling sweetly, sweet-scented.

i dí tsi tsá ki ke, *v. t.*; to cause to smell sweetly, to put scent upon, to remove a disagreeable

idó

odor; sweetly scented. See *kii-ditsiteškike*, which is the more common form.

i dó pa [+ -*mopa*], *ord. num., fr.* *dopa*; second.

i dó pa du [*inóparu*], *adv.*; secondly, in the second place.

i dó pa du ke, *v. t.*; to put in the second place or order.

i dó pa ke, *v. t., fr.* *idopa*; to place second, to make second.

i dú, *n.*; a woman's elder sister; her or their elder sister. See *madu* and *didu*.

i dú hi, *v. reflex., fr.* *dubi*; to lift one's self up, to stand up; to arise from sitting, but not from lying.—*diduhá*, lift thyself, *i. e.*, arise!

i dú ka, *n.*; meat of any kind, particularly dried meat.

i du kši ti, *n.*; fresh meat; flesh.

i du kši ti í mi di ti, *n.*; frying-pan. See *imiditi*.

i du pu pi, *n., fr.* *dupupi*; elastic band or web.

i dú ti, *n., fr.* *duti*, to bind; any thing used to bind, especially a bridle, or a raw-hide or rope tied around a horse's jaw as a bridle. See *uetsa iduti*.

i dú tsí, *n., fr.* *dutsi*; an instrument for taking up or lifting, as a fork.

i há, *v. i., adj.*; to differ, to be different; other, of another kind.

i há di, *v. t.*; to set out food, to put a feast before a guest; lately applied to setting a table.

i há du, *adv., fr.* *iba*; in another place.

i há ke, *v. t., fr.* *iba*; to cause to be different, to change, to alter; changed.

í"ho

i há ko a, *adv., fr.* *iba*; in another direction or place.

i há' ta ha, *v.*; take care, get out of the way, make room.

i hé, *interj.*; there now! what do you think of that?

i hi sá dei ke, *n., fr.* *hisadsike*; material to dye reddish.

i hi sí ke, *n., fr.* *hisiike*; red dye-stuff.

i ha, *n., ? fr.* *lia*, *rough, etc.*; dust, solid dirt; the dirt on a floor or dish, but not soils on clothing.

i há tsá ki, *adj., fr.* *ilia*; to be covered with dirt, dirty.

i há tsá ki ke, *v. t.*; to cover with dirt; to throw dirt on.

i hi, *n.*; the forehead.

i hi, *n.*; braided hair; woven fabric. See *mašili*.

i hi, *n.*; the *omentum*, the crop of a fowl. This word and the one immediately preceding are perhaps but different applications of one term.

i hio, *n., fr.* *hypoth. word* *lio*; a body; his or her body; their bodies.—*malio*, my body. *dilio*, your body.

i hó a de, *v. i., comp. fr.* *ilio and ade*; to be sick, to have general disease.—*malióadets*, I am sick.

i ho ka, *n.*; a fox.

i ho ka da ka, *n., fr.* *ihoka and daka*; a fox-cub.

i ho ka ic ke, *n., fr.* *ihoka and icke*; the Fox Band, a secret degree or order among the men of this tribe.

i ho ka í ti pe, *n., fr.* *ilioka and itipe*; a little fall-trap such as boys make for catching foxes.

i" ho ka mi a íc ke, *n., fr.* *ihoka, mia, and icke*; the Fox-woman Band, a secret degree or

liko

order among the females; its members are usually from fifteen to twenty years old.

i **liko ka tə ki**, *n.*; *Artemisia ludoviciana*, or small "sage" of the northern plains.

i **liko ka tə ki—a ku sí pi sa**, *n.*; *lit. black sage; Artemisia biennis.*

i **liko ki**, *n., fr.* lioki; an oar.

i **liko tə ká du i**, *v. i., fr.* iliotaki; bleaching, becoming white.

i **liko tə ká dsi**, *v. i., adj.*; whitish, having a white appearance.

i **liko tə ki**, *adj., v.*; white; to be white.

i **liko tə ki de**, *adj.*; almost white.

i **liko tə ki he**, *v. i. and t.*; to whiten; to bleach.

i **liko tə ki ke**, *v. t.*; to cause to be white, to bleach, to wash white, to change from dark to white.

i **lú a lia**, *n., fr.* liuala; the knee or knees; his or her knee or knees.—maliúalia, my knee. diliúalia, your knee.

i **i ti pe**, *n., fr.* i', mouth, and itipe; a lid, the lid of a pot or kettle.

i **í pṣa ki**, *n., fr.* ipṣaki; a screen; a covering.

i **ka**, *n.*; the chin.

i **ka'**, *n.*; mother; my mother; a mother's sisters.—ikās is the common form of address.

i **ká**, *n., fr.* ka; his, her, or their daughter.—maká, my daughter. niká, your daughter.

i **ka**, *v. t.*; to see; he or she sees.—ámaka, I see. ádaka, you see.

i **ka ki**, *v. t., reflex.*; to lean against.

i **ka ka**, *v. t.*; *red. of ika*; look, behold!

iki

i **ka ki**, *n., fr.* kaki; a wheel; a rolling vehicle.

i **ka ti pe**, *n., fr.* katipe; a button. See maikatipe, which is more commonly used.

i **ka tsu ti**, *v. reflex.*; to scarify one's self; to cut the flesh in mourning. Scarifying the flesh is a common method of showing sorrow for the dead.

i **ki**, *n.*; a whip.

i' **ki**, *n.*; beard.

i **ki da ka pu si**, *n., fr.* kidakapusi; something used to inflate, or fill out. See madahapi—iki-dakapusi.

i **ki da ku di**, *n., fr.* kidakndi; a fan. maikidakudi is the more common form.

i **ki da tsó pe**, *n., fr.* i', mouth, and kidatsope; a kiss.

i **ki da tsó pe**, *v. t., comp.*; to kiss the mouth, to kiss.—imakidatsope, I kiss. idakidatsope, you kiss.

i **ki du tá ta**, *n.*; an open space in a solid covering, as the fontanelles of an infant head. This word and the word midiikidutta (which see) are apparently from a verb "kidutata", which, however, I have never heard except in these words.

i **ki kí ški**, *n., fr.* kikiški; an instrument for measuring or determining any quality.

i **ki pa mi di** [ikipawídi], *v. reflex., fr.* kipamidi; to turn one's self around, to look behind.

i **ki pa tə ki**, *n., fr.* kipatəki; a bolt or bar for a door; accent also on penult.

i **ki pa tó' ti**, *v. reflex., fr.* kipatōti; to shake one's self; said of a bird shaking its plumage, of

íki

an animal drying itself by shaking; also *íkipato'ti*.

í ki pi, *n.*; a pipe.

í ki pi hu pa, *n.*; a pipe-stem.

í ki pkí ti, *n.*, *fr.* *kipkiti*; a sad-iron.

í kí sí, *n.*; a nest, a bird's nest.

í ki tsá ti ke, *n.*, *fr.* *kitsatike*; polish, varnish, etc.

í ko ki, *v. t.*; to hang up on a peg or nail.

í kó' pa, *n.*, *fr.* *ko'pa*; her friend or comrade.—*makó'pa*, my friend.

í ko zi, *n.*, *fr.* *kozi*; a whistle.

í' ko zi, *v. i.*, *fr.* *i'* and *kozi*; to whistle with the mouth.

íkṣi a, *v. i.*; stuck or stranded, as a vessel.

íkṣú ki, *v.*; to dash or splash; to dash on.

í ktsá ti, *v. t.*, *fr.* *kitsati*; to be-daub; to apply any soft substance, as mud or molasses.

í kú, *n.*; a grandmother; a grandmother's sisters.

í kú pa, *v. t.*; to accompany, to go with.

í kú pa, *adv.*; with, along with.

íkú'pa, *v. t.*; to hate; he hates.—*amaku'pa*, I hate. *adaku'pa*, you hate.

íkú'pa dsí, *v. t.*, *fr.* *ikú'pa* and *adsí*; to dislike very much.

í kú ti, *n.*; the wrist; his or her wrist.

í kú ti a du šu ka, *n.*, *fr.* *ikuti* and *adušuka*; the wrist, the wrist-joint.

í kú tski, *n.*, *fr.* *kutski*; a measuring-stick; a pattern. See *mai-kutski*, which is more commonly used.

í mä lípi [iwlípi], *v. i.* and *re-*flex.; to set; said of heavenly bodies.

ípa

í mä lípi de, *v.*, *adv.*; almost setting; near the time of setting.

í mä lípi du [*iwlípiru*], *adv.*; at the time of setting.

í mä lípi duk [*iwlípiruk*], *adv.* of future time; when it will set.

í mä lípi se du, *adv.* of past time; when it did set, at last time of setting.

í mäk i [*iwaki*], *n.*, *fr.* *mäki*; the chest, the sternal region.

í mäk i e ke, *n.*, *fr.* *i and mäki*; gaming materials; cards.

í mäk i du, a contraction of *ima-kihidu*, and more commonly used than the latter.

í mäk i hi"du, *n.*, *fr.* *imäki and bidu*; the breastbone, the sternum.

í mäk i ka ti pe, *n.*, *fr.* *imäki*, the chest, and *ikatipe*, or *fr.* *i*, *mäki*, and *katipe*; buttons which join a garment in front.

í mäk si di, *n.*, *lit.* tawny breast; the western meadow-lark, *Sturnella neglecta*.

í ma si, *n.*; price, value.

í mi a [*iwia*], *v. i.*; to weep; to cry and weep.

í mi a ke, *v. t.*; to cause to cry.

í mi dí pi ke, *n.*, *fr.* *midipi*; a sponge.

í mi di ti, *n.*, *fr.* *miditi*; a frying-pan.

í ó pe, *n.*, *fr.* *ope*; a receptacle, a box.

í ó kí, *n.*, *fr.* *oki*; a receptacle which closely surrounds or encircles, as a candlestick, a socket.

í ó ptsa ti, *n.*, *fr.* *optsati*; nearly synonymous with *ioki*. See *ša-kioptsati*.

í pa ka dě, *n.*, *fr.* *i and pakade*; a fork.

ípa

í pa ña ki, *n.*, *fr.* *i and* pašaki; a belt; *same as* maipašaki.

í pa tə ki, *v. i.*, *fr.* patəki; to come in contact; to lean against.

í pa tsa' ti, *n.*, *fr.* patsa'ti; a skewer or fork.

í pho ki, *n.*; a species of eagle.

í pi, *v. t.*; to cohabit.

í pi ta, *n.*; behind, the rear, the back part of anything.

í pi ta du, *adv.*, *fr.* ipita; in the rear, in the back part; after, following.

í pi ta ha, *adv.*; toward the rear, backward.

í pi ta ko a, *adv.*; at the rear, behind.

í pkí ti, *v. t.*; to smooth out; to spread smoothly; to coat or cover smoothly, as in spreading butter or mortar.

í pša ki, *v. t.*; to conceal, screen, hide from view.

í ptsa, *n.*; an upright, a supporting post or pillar.

í ptse, *v. t.*; to garnish, to embroider with beads.

í ſa, *n.*; tooth; teeth.

í ſa, *adv.*, *suf.* to verbs, etc.; alike, resembling; nearly resembling.

í ſa, *adv.*; thus, in this manner.

í ſa, *conj.*; and, also.

í ſa ki, *n.*, *fr.* ſaki; his or her hand. See ſaki.—maſaki, my hand. diſaki, your hand.

í ſa ki a du tsá mi he. See ſakiadutsamihe.

í ſa ki íc pu. See ſakiicpu.

í ſa mi [íſáwi], *n.*; an aunt; his or her aunt; a father's but not a mother's sisters.—maſami, or maſawiš, my aunt. diſami, or niſawiš, your aunt.

í ſa mi ke, *v. i.*; said of young sprouts growing from a stump.

íſt

í ſa tsa, *adv.*; gratuitously, without reward.

í ſé, *same as* íſa; alike, resembling.

í ſi, *n.*; a vessel, box, sack, cover, or receptacle of any kind.

í ſi a, *v.*, *adj.*; bad.

í ſi á du i, *v. i.*, *fr.* íſia and adui; deteriorating.

í ſi a ke, *v. t.*; to make bad, to spoil, damage, ruin.

í ſi a ke, damaged, ruined.

í ſi ta, *n.*; the back; his or her back.—maſita, my back. diſita, your back.

í ſi ki si, *n.*; a brother-in-law, a woman's husband's brother; his or her brother-in-law.—miſikiši, my brother-in-law. diſikiši, your brother-in-law.

í ſi pi he, *n.*, *fr.* *i, mou'k, and* ſi pihe; Mouth Blackeners, an order or degree among the Hidatsa men.

í ſi pi ſa ke, *n.*, *fr.* ſipiſake; dye-stuff for coloring black.

í ſke', *v. t.*; to command or direct.—amaſke, I direct.

í ſpá li, *n.*, *?fr.* paſli; the elbow; his or her elbow.—miſpáli, my elbow. diſpáli, your elbow.

í ſta or **í ſta**, *n.*; an eye; eyes.

í ſta dă li pi, *n.*, *fr.* íſta and da lipi; the eyelids.

í ſta du i hó ta ki, *n.*, *fr.* íſta, adu, and iliota; the white of the eye.

í ſta du í ſi pi ſa, *n.*, *fr.* íſta, adu, and ſipiſa; the pupil.

í ſta dú ta, *v.*, *adj.*, *prob. fr.* íſta and duti, to bind; squint-eyed.

í ſta hú li, *v. i.*; to wink.

í ſta mi di [-bidi], *n.*, *fr.* íſta and midi; tears.

í ſta ó ze, *n.*, *fr.* íſta and oze; an eye-water.

ist

i šta pé di, *n.*, *fr.* *išta and pedi*; purulent or mucous matter adhering to the eyelids.

i štá pi, *n.*; eyelashes.

i šu, *n.*; quills; primary feathers of wings of large birds, particularly of eagles' wings.

i šu a ti ši a, *n.*, *fr.* *išu and atisia*; a bat.

i šu ši ša, *n.*; a species of king-bird, *Tyrannus verticalis*.

i šu ti, *n.*; the lap.

i šu ti pša ki, *n.*, *fr.* *isuti and ipšaki*; an apron.

i tā, *n.*, *fr.* *i and ta*; an arrow, *lit.*, an instrument of death. See maita.

i ta or i ta, *comp. pers. pron.*, *3d pers.*, *sing.* and *plur.*, possessive, and used for all genders; denotes principally acquired or transferable possession. *ita* (or its equivalents in the first and second person,—mata and dita) is prefixed to nouns, forming compounds which often differ so much from the original nouns in sense or sound that they are to be regarded as distinct words. A few examples follow. (¶¶ 58-61).

i ta da mi a [itarawia], *n.*, *fr.* *mia*; a wife; a betrothed wife; a wife's sister.

i ta dé hpa, *n.*; the navel.

i ta do lipá ka, *n.*, *fr.* *ita and dolipaka*; one's own people, relations, kindred.

i ta dó ta du [-lotaru], *n.*, *adv.*, *fr.* *ita and dotadu*; this side of it; a place nearer than some given point; used also in comparison of adjectives to denote a less degree, or inferiority. (¶ 233).

ita

i ta dó ta ko a, *adv.*, *fr.* *dota-ko-a*; "at this side of it", at a point nearer than some given point whose name is the antecedent of *ita*.

i ta du [-ru], *n.*; a mother's brother, his or her mother's brother, uncles in the female line.—matádu or matáruš, my uncle. ditádu or nitáru, your uncle.

i ta dū ka, *n.*, *fr.* *midulia*; one's own gun or bow.—matadulia, my own gun. ditadulia, your own gun.

i ta dū ha ke, *n.*, *fr.* *midulake*; one's own pop-gun.

i ta du hā pi, *n.*, *fr.* *adulapi*; one's own bed.—matadulapi, my own bed.

i ta dsi, *n.*; leggings; his or her leggings.—matadsi, my leggings. ditadsi, your leggings.

i ta dsi—ó da ka pi hi, *n.*, *fr.* *itadsi and odakapili*; the flap or fringe worn on the outer seam of the legging.

i ta há tski, *n.*, *fr.* *ita and hat-ski*, *lit.*, *Long Arrows*; the Dakota Indians.

i ta hi', *n.*, *fr.* *ita and hi'*; an arrow-point.

i ta hu, *n.*; a mouse.

i ta hu ic tí a, *n.*, *fr.* *itahu and ictia*; a rat.

i ta i šu, *n.*, *fr.* *itá and isu*; the quills at the base of an arrow, arrow-directors.

i ta ka, *n.*; an aged man; a venerable person.

i ta ka lie or itákahie, *n.*, *fr.* *itaka and lie*; a very old man.

i ta ka té taš, *prop. n.*, *fr.* *itaka, te, and tă*, *lit.*, *Old Man Immortal*; one of the Hidatsa names for a Deity.

ītq

i tā ki, *n.*, *fr.* *i*, hair, and *tāki*, white; the jackass rabbit, or *Lepus campestris*, which turns white in winter.

i ta ki da kā he, *n.*, *fr.* kidakahe; a span, the outstretch of the hand, the measure of a span. See *šakiitakidakahe*.

i ta kí ū, *n.*; a sister; a man's younger sister.—*matakisa*, my sister. *nitakisa* your sister.

i tā kši pi ū, *n.*, *fr.* *itāki* and *šipiša*; the small rabbit, the "wood-rabbit", *Lepus sylvaticus* var. *nuttallii*.

i tā ku, *n.*; a woman's younger sister; her younger sister.—*mataku*, my sister. *ditaku*, your sister.

i ta kú pe, *n.*; an owl, particularly the great horned owl, *Bubo virginianus*.

i ta ma, *n.*, *fr.* *ita* and *ama*; one's own country, the proper hunting-ground of any tribe.

i ta mā e, *n.*, *fr.* *ita* and *mae*; one's own property; his own property.—*matamae*, my own. *ditamae*, your own. (¶ 122).

i ta ma pī ū, *n.*; grandchild; his or her grandchild.

i ta mā ū, *n.*; a servant; used when speaking of white men.

i ta ma ū ka, *n.*; his dog.

i ta ma ta, *adj.*, *adv.*, *fr.* *ite*, *ama*, and *ta*; face downward; with the face to the ground.

i ta mē tsa [-wetsa], *n.*, *?fr.* *matse*; a brother; brethren (in the widest sense); this is also the only term for a woman's elder brother.—*matametsa*, my brother.

i ta mī a [-wia], *n.*, *fr.* *ita* and *mia*; a man's elder sister.—*ma-*

ītē

tamia, my sister. *ditamia*, your sister.

i ta ó ka du, *adv.*, *fr.* *ita* and *okadu*; the other side of it, on the other side of it, in a place further off than some object mentioned. This word and the next following are commonly used in comparison of qualities to denote superiority,—the antecedent of *ita* being the inferior. (¶ 233).

i ta ó ka ko a, *adv.*, *fr.* *ita* and *okakoa*; at the other side of it, beyond some object mentioned.

i ta ó ki ko a, a rare pronunciation of the word immediately preceding.

i tā pa, *n.*, *fr.* *ita* and *hupa*; moccasons; his or her moccasons.—*matapa*, my moccasons.

i tā ū, *n.*, *fr.* *ita* and *masi*; his or her own robe or blanket.—*mataši*, my robe.

i tā ū i ptsi, *n.*, *fr.* *itasi* and *iptsi* (see *mašiiptsi*); the garnishing of his or her robe.

i tā ū, *n.*, contraction of *itašu*.

i tā ū ka, *n.*, *fr.* *ita* and *itsuashuka* or *šuka*; one's own horse.—*matashuka*, my horse.

i tā ū pu zī, *n.*, *fr.* *itašu* and *puzi*, *lit.*, Spotted Arrow-quills; the Cheyenne Indians.

i tā ū, *n.*, *fr.* *ita* and *tsu*; the half of anything.

i tā ū he, *v. t.*, *fr.* *itatsu*; to divide into its halves; also used as a noun or adjective, signifying half or halved.

i ta wē tsa, *n.*, same as *itametsa*.

i ta wī a, *n.*, same as *itamia*.

i té, *v. t.*; to admire; to be fond of.—*amatets*, I admire. *adatets*, you admire.

ite

i te or **itě**, *n.*; the face.

i tě á ka ta, *adv.*, same as ita-kata.

i te á ma ta, *adv.*, same as ita-mata.

i tě ha, *adv.*, *fr.* ite; toward the face or front, forward.

i te i sí a, *v. i.*, *adj.*, *fr.* ite and isia; to be ill-favored; ugly.

i tě ko a, *adv.*, *fr.* ite; at or to the front or face, in front.

i tě ko a hi, *adv. of time*, *fr.* itekoah; soon, presently, at a future time not very distant.

i tě ko a hi duk, *adv. of time*, *fr.* itekoahi; soon, in a little while; when, or if, a future time not very distant arrives.

i te ma tse e" tsis, *n.* See Local Names.

i tě ta, *adv.* and *n.*; on the face; the cheek.

i tě ta a du ho pi, *n.*; a dimple.

i tě tsä ki, *v. i.*, *adj.*, *fr.* ite and tsäki; possessed of a handsome face, pretty.

i te ú i, *n.*, *fr.* ite and ui; vermillion or other pigment used in painting the face.

i ti pe, *n.*, *fr.* i and tipe; something which closes or covers, as a lid, a fall-trap, etc. See mai-tipe.

i tó di, *v. i.*, *reflex.*; to be ashamed of, to feel shame.

i tó di ke, *v. t.*; to cause to be ashamed, to shame.

i tó hi ke, *n.*, *fr.* tohike; dye-stuff for coloring blue.

i tó hi si ke, *n.*, *fr.* tohiiske; material for dyeing bluish or green.

i tó pa, *ord. num.*, *fr.* topa; fourth.

its

i tó pa du, *adv.*, *fr.* itopa; fourthly, in the fourth place or order.

i tó pa du ke, *v. t.*, *fr.* itopadu; to put in the fourth place or order.

i tsä ki, *v. comp.*, often used as pronoun, *fr.* i and tsäki; he, she, or it alone; he by himself, unaided.—mitsäki, I alone. ditsäki, you alone.

i tsá ti, *n.*, *fr.* i and tsati; oil or other material used to render a surface smooth.

i tsá' ti, *n.*; the Isanti or Santee Dakotas. This word is simply the Hidatsa pronunciation of the Dakota word.

i tsa ú zi e, *v. t.*, *fr.* uzie; to meet another person face to face, to meet in coming from opposite directions.

i tsé, *v.*, *reflex.*; to waken up, to arouse one's self.

i tsí. See itsii.

i tsi, *v. i.*; to be awake.

i tsi, *n.*; the human foot; the claws of a fowl; the hind paws of a quadruped.—matsi, my foot. ditsi, your foot. Itsi, his foot. See tsii.

i tsi a du tsá mi he [-wihe], *n.*; the toes.

i tsic pu, *n.*, *fr.* itsi and icipu; the toe-nails.

i tsí di ke, *n.*, *fr.* i and tsidike; yellow dye-stuff, a lichen found by the Indians on dead pine-trees in the mountains. The name has been recently applied to turmeric and other yellow dyes obtained from the whites.

i tsi he, *v. t.*, *fr.* itsi; to arouse another person.

i tsí i, *v. i. and adj.*; to be strong;

its

physically strong; said of organized beings.

i tsí i ke, *v. t.*; to strengthen; strengthened.

i tsi ka, *adv. and adj.*; first, foremost.

i tsi ka ko a, *adv., fr. itsika*; formerly, in the beginning, very long ago; used in reference to very remote past time.

i tsi ka ma hi diš, *n., fr. itsika, ma, and hidi*; one of the Hidatsa names for their Deity, or object of greatest veneration.

i tsi sí pi ša, *n., fr. Itsí and sípiša*; the Blackfoot Indians.

i tsí ti, *n., fr. Itsí*; a foot-print, a track; his, her, or its foot-print.

i tsí tsá du i, *v. i., fr. itsitsi*; becoming very bright.

i tsí tsí, *v. i., adj.*; very bright, gleaming, resplendent.

i tsí tsi ke, *v. t.*; to cause to brighten; made bright.

i tskí, *v. i.*; to be large enough for a purpose, to contain, to accommodate; said if it is desired to cut a pair of moccasins out of a piece of buckskin, and, on laying on the pattern, the piece is found to be large enough, etc.—itskitats, it is not large enough.

i tskí ti, *n., fr. i and tskiti*; an instrument for shearing off, or cutting close, as a scissors. See maitsktiti.

i tsú a šu ka, *n., fr. šuka*; a horse. The meaning of the first three syllables is not now known. Some of the tribe think that the word was originally itsímašuka, the 'strong dog' or 'strong beast of burden'.

i tsú ka, *n.*; a man's or woman's younger brother.—matsuka, my

kad

brother. ditsuka, or nitsuka, your brother.

i tsú a šu ka. See itsuašuka, which is sometimes pronounced thus.

i tú di, *v. i., adj.*; containing pas, purulent, suppurating.

i tú hi, *n.*; a dress, coat, or shirt; one's own dress. — matúlii, my coat. ditulhi, your coat.

i tú ka, *same as itekoa*.

i tu pá, *n.*; any wild feline, particularly the Canada lynx, *Lynx canadensis*.

i tu pa ic tí a, *n., fr. itupa and ictia*; the puma, *Felis concolor*.

i tu pa pú zi, *n., fr. itupa and puzi*; the red lynx, *Lynx rufus*.

i wá ki, *same as imáki*.

k.

ka, *prep.*; at; in; suffixed to nouns, it forms adverbs of place.

ka, hypothetical word for daughter. See iká.

ka, an adjective, or qualifying suffix, denoting quantity.—tua-ka, how much? hídička (or hídi-čáts), this much, so much.

ka, 2d pers. of ke, an auxiliary suffix; to make; to cause.

ka', *v. i.*; to laugh.

ka dá, *v. i.*; to flee from, to run away.

ká da ha, *v. t., prob. fr. ki and adalia*; to kindle.

ká da mi [-wi], *v. t.*; to remember, to recollect.

ká da mi ke, *v. t.*; to cause to remember, to remind.

ka dá tsi, *v. i.*; to be willing.

ka dá tsi ke, *v. t.*; to cause to be willing, to persuade or induce.

kad

ka dé [karé], *v.*; to vomit.

ka dé ti, *v. i.*; to have a desire to vomit, to feel nausea.

ka dé ksa, to vomit excessively or continuously.

ká di, *v. t.*; to ask for a gift, to beg.

ka díc ka [-ric-], *n.*; lightning.

ká di ksa, *v. t.*, *fr.* kadi; to beg excessively, habitually, shamelessly.

ka dí šta [-ri-], *adj.*; small; refers to size, not quantity or number.

ka dí šta du i, *v. i.*, *fr.* kadišta; decreasing gradually in size.

ka dí šta de, *adj.*; almost small; almost small enough.

ka dí šta di, *adj.*; very small.

ka dí šta ke, *v. t.*; to cause to be small; decreased, diminished.

ka dí šta ksa, *adj.*; constantly small.

ka dí tská [-ri-], *adj.*; to glisten, to shine brightly by reflected light.

ka dí tská pa [-ri-], *v. i.*; to stick; to adhere, as a glued or pasted surface.

ka dí tská pa he, *v. t.*; to stick, to place in contact with an adhesive surface.

ka dí tská pa ke, *v. t.*; to cause to adhere, to apply an adhesive substance.

ká dse, *v. i.* and *t.*; to blow with the mouth; to blow away.

ka dú, *n.*; a season of the year, a period of time marked by some natural phenomenon.

ka dú du, *adv.*; during the season.

ká du lie, *n.*; an old woman. lie is an adjective signifying old,

kar

and kadu is, I doubt not, the original noun; but I have never heard it without the adjective suffixed. See itaka and itakalie.

ka é, *v. t.*; to scratch with the nails.

ká he, *v. t.*; synon. dakáhe.

ka hé, *v. t.*; to set free, to liberate.

ká' ke, *v. t.*, *fr.* ka'; to cause to laugh. — ka'ke, it makes him laugh.

ka ké' ki, *v. i.*; to make a loud rattling or stamping noise.

ka ki, *v. i.*; to roll, as a wheel.

ka kí hi, *adj.*; round, circular.

ka kí hi de, *adj.*; almost circular; irregularly circular.

ka kí hi ke, *v. t.*; to make circular; to cause to be circular.

ka kéa, *n.*; any large tuber, as the potato, wild artichoke, etc.

ká' ksa, *v. i.*, *fr.* ka'; to laugh excessively.

ka kú i, *n.*; a squash.

ká mi [-wi], *same as* komi, which is more common.

ka míc ka, *adj.*; tough, hard, and elastic.

ka míc ki šu, *adj.*, *fr.* kamicka and isu; the name of a waterfowl, which sheds its quills on lakes. The quills are collected by the Indians on the leeward shores, split, dyed, and used in embroidery like porcupine quills. The name applies to both bird and quills.

ká mi he, *same as* komihe.

ká pe, or **kápi**, verbal root; scratch, lacerate. See adakápi, dukápi, etc.

ká ptsi, verbal root; nick, notch.

ka rá, *same as* kada.

ka rá tsi, *same as* kadatsi.

kar

ka rí sta. See kadišta and its derivatives.

ká ta ke, *v. t.*; to turn inside out; to roll up the sleeves.

ká' ti, *adj. and adv.*; true, real; truly, really; exceedingly.

ka tí a, *adj.*; extended, as the arms in yawning, as the hands outspread.

ka tí he, *v. t.*; to extend, to stretch out.

ka tí ke, *v. t.*; to change, or pour, from one vessel to another. katiča.

ká tsi, *v.*; to make a buffalo-surrround.

ká tsi, *v. i., adj.*; to be extinguished, as a light or a fire; to be cooled by being blown on with the mouth, or by being taken from the fire and set aside to cool.

ká tsi he, *v. i.*, 3d pers.; to cool by blowing, etc.; to extinguish a light or a fire.—katsimats, I extinguish. katsidats, you extinguish.

ka tsú ka, *adj.*; to be swollen and hardened, as a diseased joint, or a cicatrix on a tree.

ka ú šta, *adj.*; small in quantity or number.

ka ú šta—ali" pi, *n., adj., fr.* kausta and alipi; a small part or portion; fractional.

ka ú šta de, *adj.*; almost too few.

ka ú šta di, *adj.*; very few; a very small quantity.

ka ú šta du i, *v. i.*; decreasing in number or quantity.

ka ú šta ke, *v. t.*; to cause to decrease in number or quantity; reduced in numbers.

ka wíc ka, *adj.*, same as kamic-

kia

ka, and a more common pronunciation than the latter.

ka wíc ki šu, *n.*, same as kamic-kišu.

ká za, a diminutive of limited use applied to about twenty words of the language.

ká zi, same as kaza.

ke, *v. t.*; to give away, to present.

ke, *v. t.*; to scratch, as in relieving an itchy sensation; synon. with kae, of which it may be a contraction.

ke, a suffix to verbs, adjectives, etc., or a verb auxiliary; to make, to cause; to change condition; to use as. Where ke is suffixed, ki is commonly prefixed. In the sense of "to use as", it is added to nouns; and the words thus formed may be used as nouns; as, makadištaké, a doll, from makadišta, a child; miduliaké, a pop-gun, from midulia, a gun.

ki, *v. t.*; to bear on the back; to carry a heavy load.

ki, an intensifying prefix to verbs denoting that the action is done forcibly, completely, frequently, under circumstances of difficulty, etc. ki often merely strengthens without altering the meaning—the intensified word requiring no separate definition; but in other cases it totally changes the significance.

ki, an interjection, used when something false or absurd is heard.

ki a á ti, *v. t., fr.* aati; to hit severely with a missile.

ki a dă du i, *v. i., fr.* adadui; becoming rapidly and exceedingly painful.

kiă

ki ă dă lă *lia*, *v. i.*, *fr.* adalia; to be burned up, consumed by fire.

ki ă dă lă kă *ke*, *v. t.*; to cause to be consumed by fire; to burn up, to reduce to ashes.

ki ă dă lă kă pă, *v. t.*, *fr.* adaliape; to kick severely.

ki ă dă lă hă lă *he*, *v. t.*, *fr.* adahielie; to hold securely.

ki ă dă lă hă să *se*, *v. t.*, *fr.* adalieše; to tear to pieces with the foot.

ki ă dă lă hă lă hă *hi*, *intensive form of* adaholli.

ki a dă lă pă kă *ke*, *synon.* with adalipike.

ki ă dă lă hă lă *e*, *v. t.*, *fr.* adalieu; to overthrow completely, or by kicking violently.

ki ă dă kă pă, *v. t.*, *fr.* adakape; to scratch vigorously with the paws; said when an animal tears up the ground by scratching.

ki ă dă kă lă *de*, *v. t.*, *fr.* adakide; to push completely away with the foot.

ki ă dă kă kă *ti*, *v. i.*, *fr.* adakiti; said of a wide stretch of country, that has been thoroughly cleared by fire.

ki ă dă mă dă *di*, *v. t.*, *intensive of* adamidi.

ki ă dă pă pă *du* *i*, *v. i.*, *fr.* adapapi; becoming rapidly and extensively scorched.

ki ă dă pă pă *pi*, *intensive of* adapapi.

ki ă dă pă pă *pi* *ke*, *v. t.*; to cause to be extensively scorched or chapped.

ki ă dă pă, *v. t.*, *fr.* adape; to kick angrily or repeatedly.

ki ă dă să kă *ki*, *v. t.*, *fr.* adasuki; to completely erase with the foot.

kiă

ki ă dă tă pă *pi*, *v. t.*, *fr.* adatapi; to squeeze severely under foot.

ki ă dă tă *te*, *v. i.*, *intensive form of* adate.

ki ă dă tă tă *he*, *v. t.*, *fr.* adatéhe; to kill a number by trampling, to kill a brood of young birds by accidentally stepping on them, to trample a number of insects to death.

ki ă dă tă tă *ti*, *v. t.*, *fr.* adatóti; to shake vigorously or entirely with the foot.

ki ă dă tă tă *ki*, *v. t.*, *fr.* adatsa-ki; to divide a thick body rapidly by fire.

ki ă dă tă tă *pi*, *v. i.*, *intensive form of* adatskapi.

ki a dă tă tă *ă du* *i*, *v. i.*, *fr.* adatskuadui; becoming wet throughout.

ki a dă tă tă *tsku* *i* *du* *i*, *v. i.*, *fr.* adatskui; entirely wet, etc.

ki a dă tă tă *i* *ke*, *v. t.*; to moisten thoroughly or rapidly.

ki a dă tă tă *de*, *v. i.*, *fr.* ade; to pain exceedingly.

ki a dă tă tă *de* *a* *du* *i*, *v. i.*; becoming very sultry.

ki a dă tă tă *de* *he*, *v. t.*; to be very angry; to become suddenly very angry.

ki a dă tă tă *de* *ke*, *v. t.*; to make exceedingly painful, etc.

ki a dă tă tă *de* *tsi*, *adj.*; to be possessed of admirable qualities, to be brave, skilful, intelligent, ingenious, enduring, etc.; to be skilled in any particular art or calling.

ki a dă tă tă *de* *tsi* *ke*, *v. t.*; to cause to be brave, enduring, or skilful; to instruct thoroughly in any art.

ki a dă tă tă *de* *tsi* *ki*, *v. t.*, *fr.* adi-

kiā

āsadsike; to impoverish greatly, to render destitute.

kiā di i tā du i, *v. t.*, *fr.* adiiti; becoming ravenously hungry.

kiā di i ti, *v. int.*, *intensive of* adiiti. **kiā di i ti ke**, *v. t.*; to starve, to deprive of food.

kiā du x du i, *v. i.*, *fr.* aduadui; becoming entirely or excessively bitter.

kiā du i, *v. i.*, *fr.* adui; entirely bitter.

kiā du i ke, *v. t.*; to render completely or exceedingly bitter or pungent.

kiā hú ke, *v. t.*, *fr.* ahuke; to multiply rapidly, to increase largely and rapidly; to increase every one of a number of objects.

kiā hó e, *v. t.*, *fr.* aloie; to conceal carefully or completely; to conceal all.

kiā ká lipi, *v. t.*, *fr.* akālipi; to step completely over a wide space; to cross a chasm successfully but with difficulty.

kiā ká ma he, *v. t.*, *intensive form of* akamahe.

kiā ká ma he ke, *v. t.*; to divide completely into six equal parts.

kiā ká ma ke, divided into six equal parts.

kiā ka pe, *v. t.*, *fr.* akape; to court assiduously.

kiak' de, *v. t.*, *fr.* akde; to seize and bear off; to carry to a distance; to carry the entire of anything away.

kiak' hu, *v. t.*, *fr.* akhu; to bring with difficulty, or from a distance; to bring all.

kiā ki ka he, *v. t.*, *fr.* akikahe; said when something is captured

kia

and brought from a distance; as when a war-party brings home a prize in haste and danger, but in triumph.

kiā ki tsa, *v. t.*, *fr.* akitsa; to miss widely; to miss at every trial.

kiāk' si e, *v. t.*, *fr.* aksie; to hold firmly.

kiāk' su e, *v. t.*, *fr.* akṣue; to spit on repeatedly.

kiāk' tsī sē, *v. t.*, *fr.* aktsišč; to look long or scrutinizingly through a door or window.

kiāma hó ka, *v. i.*, *fr.* amaboka; to be far within; deep under ground.

kiāma hó ka ke, *v. t.*; to place far within; to put all in.

kiāmá ki, *v. i.*; to remain sitting long or steadily.

kiāmá ki ke, *v. t.*, *fr.* amākike.

kiāmá tsa ki, *v. i.*, *intensive form of* amatsaki.

kiāmá tsa ki ke, *v. t.*; to soil entirely with earth; to soil all of a number of objects with earth.

kiāpá di, *v. i.*, *fr.* apadi; to grow vigorously.

kiāpá di ke, *v. t.*; to cause to grow vigorously; to cause all to grow.

kiāpi ke, *v. t.*, *fr.* apike; to place together closely or continuously.

kiātā di, *v. i.*, *fr.* atadi; to go out and remain out; said, too, when a number of individuals go out from a house.

kiātā di ke, *v. t.*; to cause to go out, etc.

kiātāki ke, *v. t.*, *fr.* atākike; to render completely white.

kia

ki a tā zi ko a, *v. i., intensive of atazikoa.*

ki a té, *v. i., fr. ate; to come into full view; to come suddenly into full view.*

ki a té he, *v. t.; to present immediately to full view.*

ki a té he ke, *v. t.; to cause to appear entirely; to exhibit all of a number of objects.*

ki á tská, *intensive form of átská.*

ki á tská du i, *v. i., fr. átskádui; becoming rapidly very fierce.*

ki á tská ke, *v. t.; to persistently aggravate to fierceness.*

ki dá, *n.; a husband.*

ki da he, *v. t., fr. kida and be; to marry; said of the woman, if the marriage is informal or against parental consent.*

ki da hé, *v., same as kiduhe, which is more common.*

ki da he ká' ti ke, *v. t., intensive form of daheká'tke.*

ki da há pe sí, *v. i., fr. daliapse-si; to rise perpendicularly to a great height; to extend perpendicularly to a great length.*

ki da há pe sí ke, *v. t.; to cause to be perpendicular to a great height or length.*

ki da há pi, *v. t., fr. daliapi; to peel entirely, to strip a tree bare.*

ki da hé sí, *v. i., fr. daliési; torn to shreds with teeth.*

ki da hé sí ke, *v. t.; to cause to be torn to shreds with teeth.*

ki dā hi še, *v. t., prob. fr. ki and adálliše; to forget.—makidálli-sets, I forget. dakidálli-sets, you forget. kidálli-sets, it is forgotten.*

ki da hi pi, *v. i., intensive form of daliipi.*

kid

ki dā lipa, *v. t., fr. dālipa; to embrace, to hug.*

ki da hú e, *v. t., fr. daliue; to spill or overset completely and forcibly.*

ki da hú pi, *v. t., fr. daliupi; to drink or absorb a large amount completely and rapidly.*

ki da ká he, *v. t., fr. dakahe; to stretch completely out.*

ki da ká hi sí, *v. t., fr. dakahi-si; to carry in the arms; to hold long in the arms.*

ki dák a hó hi, *v. t., fr. daka-holii; to break completely across with a blow; to break something large, or to break a number of objects across with a blow.*

ki dák a kí ti, *v. t., fr. dakaki-ti; to scrape the hair entirely away.*

ki dák a mí di, *v. t., fr. daka-midi; to turn completely by force; to twill tightly by sudden force.*

ki dák a mí di ke, *v. t.; to cause to turn completely by sudden force.*

ki dák a mí tsi, *v. t., fr. daka-mitsi; to mince completely, to chop fine all that is given to be chopped.*

ki dák a pá ki, *v. i., fr. daka-páki; to bloom fully; to expand numerous blossoms.*

ki da ká pe, *v. t., intensive form of dakape.*

ki da ká pi, *v. t.; to pick out, to cull, to separate; to pick grain from chaff, stones from coffee, etc.*

ki da ka pí hí, *v., fr. dakapili; to float well or continuously.*

ki da ka pí hi ke, *v. t.; to*

kid

cause to float continuously; to cause all to float.

ki da ká ptsí, *v. i.*, *fr.* dákaptsi; covered with nicks or tallies.

ki da ka pú sí, *v. i.*, *fr.* daka-púsi; greatly inflated; permanently inflated.

ki da ka pú sí ke, *v. i.*; to inflate extensively or permanently.

ki dák' a ta, *v. t.*, *fr.* dákata; to smash completely; to smash and resmash.

ki dák a tā ki, *v. i.*, intensive form of dákatahi.

ki dák a tó' ti, *v. t.*, *fr.* dákato'ti; a first husband.

ki dák a tó' ti, *v. t.*, *fr.* dákato'ti; to shake repeatedly or continuously with force suddenly applied.

ki dák a wí di, same as kidákamidi.

ki dák a wí tsi, same as kidákamitsi.

ki da kí ti, *v. i.*, *fr.* dakiti and nearly synonymous with it, but more commonly used.

ki dák sá ki, *v. t.*, *fr.* dákšáki; to wound repeatedly or severely by throwing missiles.

ki dák' sí, *v. t.*; to bundle securely or completely.

ki dák sí pi, *v. i.*, intensive form of dákšípi.

ki dák sí pi ke, *v. t.*; to cause to be much later.

ki dák tá de, *v. t.*, *fr.* dákta-de; to drive hard; to nail securely or completely.

ki dák tsá da ke, *v. t.*; synon. with dáktsadake.

ki dák tsá ki, *v. t.*, *fr.* dáktsáki; to chop all up; to chop into numerous pieces.

ki dák tsá ti, *v. t.*, *fr.* dáktsa-

kid

ti; to impale securely or frequently.

ki dák tsí, *v. i.*, *fr.* dáktsia; to settle as water; also kidaktsio.

ki dák tsi á du i, *v. i.*; increasing rapidly and greatly in weight.

ki dák tsí a ke, *v. t.*, intensive form of dáktsiake.

ki dák tsí ke, *v. i.*, *fr.* dáktsike; to continue, remain, or follow one another, in single file; said of the motion of a flock of wild geese, or of a band of antelope running after their leader.

ki dák tsú ti, *v. t.*, *fr.* dáktsuti; to braid completely.

ki dák ú di, *v. t.*, *fr.* dákudi; to fan; a form more commonly employed than dákudi.

ki dák ú dsi, *v. t.*, *fr.* dákudsi; to swing vigorously or continuously.

ki dák ú dsi ke, *v. t.*; to cause to oscillate continuously.

ki dák ú liti, intensive form of dákuliti.

ki dák ú liti ke, *v. t.*; to decrease greatly or rapidly in weight.

ki da mi hé ke [+ kinawi-heke], *v. t.*, *fr.* damiheke; to divide completely into three equal parts; divided equally in three.

ki dá mi ke, same as kidamiheke.

ki da mī tsi, *v. t.*, intensive form of damitsi.

ki da mó ki, *v. i.*; to ebb away, to sink down, to fall as a river.

ki dá mu ke [ki ná wuke], *v. i.*, *fr.* damuke; to deepen greatly, rapidly, or throughout.

ki dá pe, *v. t.*, *fr.* dape; to de-

kid

vour by tearing, to tear meat with the teeth and devour it.

ki da p̄sú ti, *v. t.*, intensive form of *dap̄suti*.

ki dā ū̄ ū̄, *v. t.*, *fr.* *daša*; to cut extensively or severely with the teeth.

ki da ū̄ pi, *v. t.*, *fr.* *dašipi*; to untie completely with the teeth.

ki dā ū̄ ū̄, *v. t.*, *fr.* *dašku*; to take out with the teeth something difficult to extract.

ki dā ū̄ ū̄, *v. t.*, *fr.* *dašte*; to comminute completely.

ki da' ta dē ū̄ ū̄, *v. i.*, *fr.* *da'ta-deša*; to be completely inconsid- erate, etc.

ki da' ta dē ū̄ ū̄ ke, *v. t.*; to cause to be inconsiderate, etc.

ki da' ta hē ū̄ ū̄, *v. i.*, *fr.* *da'ta-hēpi*; to be thoroughly lazy, or always lazy.

ki da' ta hē ū̄ ū̄ ke, *v. t.*; to cause to be lazy.

ki da' ta i ū̄ ū̄ a, *v. i.*, *fr.* *da'tai- ū̄ ū̄ sia*; to be miserable or despond- ent; to be continually unhappy, sorry or ill-tempered; said too of a number of individuals who are unhappy.

ki da' ta i ū̄ ū̄ a du i, *v. i.*; be- coming very unhappy, misera- ble, etc.

ki da' ta i ū̄ ū̄ a ke, *v. t.*; to make constantly unhappy, etc.

ki da' ta tā ū̄ ū̄ pi, *v. t.*, intensive form of *datāpi*.

ki da' ta tsā ki, *v. i.*, *fr.* *da'ta- tsāki*; to be very happy; con- stantly happy.

ki da' ta tsā kí ki, *v. t.*; to render very happy; to make all happy.

ki da' ta tsó ki, *v. i.*, intensive form of *da'tatsoki*.

kid

ki da' ta tsó ki ke, *v. t.*; to render very resolute; to inspire all with resolution.

ki da tō' ti, *v. t.*, *fr.* *dato'ti*; to skake vigorously in the mouth; to worry to death by shaking in the mouth.

ki dā ū̄ ū̄ tsa, *v. t.*, *fr.* *dašsa*; to bite severely or repeatedly.

ki da tsá ti, *v. t.*, *fr.* *datsati*, and nearly or quite synonymous.

ki da tsī ū̄ ū̄, *v. t.*, *fr.* *datsipi*; to lick repeatedly and continuous- ly; to lick all over.

ki da tskā ū̄ ū̄ pi, *v. t.*, intensive form of *datskapi*.

ki da tskā ū̄ ū̄ ti, *v. t.*, *fr.* *datskati*; to leak through a large orifice; to leak rapidly or entirely away.

ki da tsó pe, *v. t.*, *fr.* *datsope*; to kiss.—makidatsope, I kiss. da- kidatsope, you kiss. See *ikida- tsope*.

ki da tsú ki, *v. t.*, intensive form of *datsuki*.

ki da wó ki, same as *kidamoki*.

ki de, verbal root; push; trans- fix, impale.

ki dē, *v. i.*, *fr.* *de*; to fly.

ki dē ak de, *v. t.*, comp. of *kide* and *akde*; to fly off with; to bear off flying, as an eagle with its prey.

ki dē e, *v. i.*, same as *kide*; to fly.

ki dē ū̄ ū̄, *v. i.*, intensive form of *deša*.

ki dē ū̄ ū̄ dsí, *v. t.*, *fr.* *kidēši* and *adsi*; to like very much; to love, but not dearly.

ki dē ū̄ ū̄ kē [kinešake], *v. t.*, *fr.* *dešake*; to destroy, exterminate, banish, annul, abrogate; to cure a disease completely, etc.

ki dē ū̄ ū̄ si, *v. t.*; to love; said of the affection existing between

kid

parent and child, husband and wife.

ki dě ta, *v. t.*; to fancy, to admire.

ki dě tā dsi, *v. t.*, to admire, but not greatly.

ki di, *v. t.*, *?fr. di*; to search for any person or thing, to go for game, to pursue, to seek. *kiki-di* is more commonly used.

ki di e, *v. t.*; to mount a horse; to ride on horseback.

ki di é, *v. i.*; to be greatly terrified.

ki dī ki, *v. t.*, *fr. diki*; to strike repeatedly.

ki dī sī, *v. i.*, *fr. diši*; to dance.

ki do pa hé ke, *v. t.*, *fr. dopaheke*; to divide completely into two equal parts; divided equally in two.

ki dó pa ke, *v. t.*, synon. *kido-paheke*.

ki du é tsa pi ke, *v. t.*, *fr. due-tsapike*; to divide into nine equal parts.

ki du há, *imperative of kiduhe*; arise; said if the person is recumbent, not sitting. See *duha* and *duhe*.

ki du ha ku té, *n.*, *adv.*, *fr. ki-duha*; early morning, time to rise.

ki du ha ku té du, *adv.*, *fr. ki-duhakute*; during the early morning.

ki dú he, *v. t.*; to arise from a recumbent posture; to lift out of.

ki dú hi, *v. i.*; arisen; standing.

ki dú hi ke, *v. t.*; to cause or assist to arise from a recumbent posture.

ki dú ha, *v. t.*; to spread out on the ground; to spread to dry; to spread bedding.

kid

ki du hā dě, *v. t.*; to rake; to clean thoroughly by raking.

ki du hā de, *v. t.*, *intensive form of duliše*.

ki du hé mi, *v. i.*, to settle down, as a river; to dry up; to become shallow..

ki du hé se, *v. t.*, *fr. duliese*; to tear to pieces.

ki du hé wi, *same as kiduhiemi*.

ki du hó hi, *v. i.*, *fr. duliohi*; to break, or to be broken completely across.

ki du hó hi ke, *v. t.*; to cause to be completely broken.

ki du hó ki, *v. t.*, *fr. dulioki*; to comb out, to comb completely or thoroughly.

ki dú hípi, *v. t.*, *fr. dulipi*; to take down something that is hanging high.

ki du ká pi, *v. t.*, *fr. dukapi*; to lacerate extensively or severely.

ki du kí ti, *v. t.*, *intensive of dukiti*.

ki du kú ti, *v. t.*; pluck out extensively.

ki du mā hi ta, *v. i.*, *fr. dumalita*; to ride or move repeatedly and rapidly back and forth.

ki du mā hi ta-ti di é, *v. t.*; to run or ride back and forth, as is done when one man alone makes a war-signal.

ki du mi [+ -wi], *v. t.*; to count.

ki du mí di, *v. t.*, *fr. dumidi*; to twill thoroughly.

ki du mí ha [-wilia], *intensive form of dumilia*.

ki du sá, *v. t.*, *fr. duša*; to place in security, to store or put away with care.

ki du sī pi, *v. t.*, *fr. dušipi*; to open widely or completely.

kid

ki dū ſke, *v. t.*, *fr.* duſke; to open a door or lid widely.

ki du ſú ki, *v. t.*, *fr.* duſuki; to wash entirely or thoroughly by rubbing.

ki du tā, *v.*, *fr.* duta; to burst violently, to fly to pieces.

ki du tā pi, *v. t.*, *fr.* dutápi; to squeeze long and hard.

ki du tā ti, *v. t.*, *intensive of* dutati.

ki dū ti, *v. t.*, *fr.* duti; to eat up; to devour, to eat all; said also if you speak of eating an animal still living, conveying the idea that you will both kill and eat.

ki du tō' ti, *v. t.*, *fr.* duto'ti; to cover by sprinkling; to exhaust by dredging or sprinkling.

ki du tsá da, *v.*, *fr.* dutsada; to slide far or rapidly.

ki du tsá ki, *v. t.*, *fr.* dutsáki; to disperse completely and repeatedly.

ki du tsá ti, *fr.* dutsati; to impale securely.

ki dū tse, *v. t.*, *fr.* dutse; to take off under difficulties; to take and hold securely.

ki du tsí pi, *v. t.*, *fr.* dutsipi; to completely untie anything secured by hard and numerous knots.

ki du tsí ſi, *v. t.*, *fr.* dutsísi; to sprinkle back, to regain suddenly and completely the original position when released from a bending pressure.

ki du tsí ti, *v. t.*, *fr.* dutsiti; to raze to the ground, to completely destroy a building.

ki du tská pi, *v. t.*, *fr.* dutskápi; to pinch severely or repeatedly.

ki du tskí ſi, *v. t.*, *fr.* dutskiſi;

kih

to wash thoroughly, to wash clean; to wash all that is given to be washed.

ki du tskí ti, *v. t.*, *intensive form of* dutskiti.

ki du tskú pi, *v. t.*, *fr.* dutskupi; to bend in several places; to fold repeatedly.

ki du tsú ki, *v. t.*, *fr.* dutsuki; to knead the abdomen long and vigorously.

ki du wā li ta, *v. i.*, *same as* kidumalita.

ki du wí di, *v. t.*, *same as* kidumi.

ki e, *v. t.*; to fear.

ki ha hé ta, *v. t.*, *intensive of* hbeta.

ki hă lipi, *v. i.*, *fr.* halipi; to sneeze repeatedly.

ki hă lipi ke, *v. t.*; to cause to sneeze hard or repeatedly.

ki ha ká' ti ke, *v. t.*, *fr.* haka'tike; to completely and suddenly arrest progress.

ki há kă tsi, *v. t.*, *fr.* hakătsi; to butcher completely, to cut up all the meat killed.

ki ha pá ke, *v. t.*, *fr.* hapake; to render very cold, or cold throughout; chilled, frozen.

ki hă' pé ſa du i, *v. i.*, *intensive form of* hă'peſadui.

ki hă' pé ſe, *v. i.*, *fr.* hă'peſe; completely dark.

ki hă' pé ſe ke, *v. t.*; to completely exclude light.

ki ha ſí ſi, *v. i.*, *fr.* haſiſi; to smart severely.

ki ha ſí ſi ke, *v. t.*; to cause to smart extensively or severely.

ki ha tsí te, *v. t.*, *intensive form of* hatsite.

ki hă tská du i, *v. i.*, *fr.* hatskadi; increasing rapidly in length.

kih

ki hă tski ke, *v. t.*; to lengthen rapidly and greatly; greatly lengthened.

ki hí ke, *v. fr.* híke; entirely drunk up.

ki hi sá dsi, *v. i., fr.* hišadsi; to be completely reddish.

ki hi sá dsi ke, *v. t.*; to dye throughout of a dull red color.

ki hí si ke, *v. t., fr.* dišike; to dye red; to dye the entire of anything red.

ki hi si sá du i, *v. t., intensive of* hišadui.

ki hi sí si ke, *v. t.*; to cause to assume a reddish hue rapidly or throughout.

ki hi tá du i, *v. i., fr.* hitadui; rapidly increasing in speed.

ki hí ta ke, *v. t., fr.* hitake; to accelerate motion greatly; to increase the speed of a number of objects.

ki ho' pá du i, *v. i., intensive form of* ho'padui; more commonly used than the simple form.

ki ho pá še, *v. t., fr.* hopaše; to horrify; to horrify all.

ki hó' pi ke, *v. t., fr.* ho'pike; to riddle, to perforate in many places.

ki hú, *v. t., comp. of ki and hu*; to come with a load; to come bearing on the back.

ki hú a, *v. i., fr.* hua; to cough repeatedly or severely.

ki hú a ke, *v. t.*; to cause to cough repeatedly.

ki hí a, *n.*; the paunch, the stomach or stomachs of an animal.

ki hí a du pi dă lipa, *n., fr.* kilia, adu, and pidalipa; the rumen or first stomach of a ruminant.

ki hă da hi ke, *v. t., fr.* liada.

kili

like; to starve completely, to make very lean; to make a number lean.

ki hă da hí kša ke, *v. t., intensive form of* hădahikšake.

ki ha hí a du i, *v. i., fr.* híliadui; becoming completely rough.

ki hă hí hi, *v. i., fr.* hílihi; to be entirely or completely striped.

ki hă hí ke, *v. t.*; to cover with parallel bands; completely striped.

ki ha hú a ke, *v. t., intensive of* híliuake.

ki ha ká du i, *v. t.*; used the same as liakadui, but more commonly; said of a healing sore, etc.

ki hă ka hé ta, *v. i., intensive form of* liakaheta.

ki hă ka ke, *v. t., fr.* híkake; to render a large surface itchy.

ki ha kú pa du i, *v. i.*; becoming extensively furrowed.

ki ha kú pi, *v. i., fr.* híakupi; extensively furrowed, furrowed over the entire surface.

ki ha kú pi ke, *v. t.*; to mark the entire surface with furrows; completely furrowed.

ki hă ma dsi ke, *v. t., fr.* hámadsi; to cause to appear much branched; to depict as very branching.

ki hă mi ke, *v. t., fr.* hámike; to make entirely diverging or scattering.

ki hă pa dui, *v. i., fr.* híapadui; wearing thin throughout, or in numerous places.

ki hă pá ti, *v. i., intensive of* hípati.

ki hă pá ti he, *v. i.*; to eat to complete satiety.

kili

ki h̄a p̄a ti k̄s̄a, *v. i.*; synon. with liapatīks̄a.

ki h̄a p̄a ti k̄s̄a ke, *v. t.*; to gorge, to glut; to feed a number of persons to excess.

ki h̄a pi he, *v. t.*, *fr.* liapihe; to lose hopelessly; to lose all.

ki h̄a pi ke, *v. t.*, *fr.* liapike; to scrape or wear thin throughout.

ki h̄a' pi ke, *v. t.*; hopelessly lost; all lost.

ki h̄a' pi k̄s̄a. See liapik̄s̄a.

ki h̄a pi k̄s̄a, synon. with liapīks̄a.

ki h̄a pi k̄s̄a ke, *v. t.*; to scrape, wear, or rub to thinness the entire of a skin or other such article.

ki h̄a ta t̄a ki, *fr.* liatatāki, and nearly or quite synonymous.

ki h̄a ta t̄a ki ke, intensive form of liatatākike.

ki h̄a t̄sa, *n.*, *fr.* kilia and itsa, *lit.*, *They Refused the Paunch*; the Crow Indians. Lewis and Clarke spell this "kee-heet-sas" on their map, and speak of a portion of the Crows as "Paunch Indians". (See Lewis and Clarke, p. 96). For the origin of this name see a preceding page of this work.

ki h̄a wi ke, same as kiliamike.

ki h̄e mi ke, *v. t.*, intensive of liemike, but more commonly used.

ki h̄e mi k̄s̄a ke, *v. t.*, *fr.* liemik̄s̄a; to cause to be constantly very lonesome or melancholy; to make a number lonesome.

ki h̄e pi, *v. i.*, *fr.* liepi; entirely shallow.

ki h̄e pi ke, *v. t.*; to make entirely shallow, to leave no deep part; dried or drained to shallowness.

kii

ki h̄e wi ke, same as kiliemike.

ki hi di ū du i, *v. i.*, *fr.* lidia; becoming rapidly or extensively itchy or sensitive.

ki hi di a ke, *v. t.*; to cause to be entirely or extensively sensitive or itchy.

ki hi di ȳ k̄s̄a, *v. i.*; denoting itching, constant or excessive, over the entire surface or afflicting a number.

ki hi di ȳ k̄s̄a ke, *v. t.*; to cause constant extensive itching, etc.

ki hi ē ke, *v. t.*, intensive of h̄eke.

ki h̄i pi, *v. i.*, *fr.* liipi; entirely wrinkled.

ki h̄i pi ke, *v. t.*; to make entirely wrinkled.

ki h̄o ka di ti, intensive (and common) form of liokaditi.

ki ho p̄a še, *v. t.*, *fr.* liop̄aše; to occasion general terror.

ki ho p̄a si ke, *v. t.*; to cause general or continued alarm.

ki ho ta k̄a dsi ke, *v. t.*, *fr.* iliotakadsi; to change to a whitish color.

ki ho ta k̄a du i, *v. i.*, *fr.* iliotakadui; whitening throughout.

ki ho ta ki ke, *v. t.*, *fr.* iliotakike; to bleach uniformly throughout; to paint entirely white; whitened, bleached.

ki h̄u, *num. adj.*; five.

ki h̄u a he, *v. t.*; to make five; made into five.

ki h̄u a he ke, *v. t.*; to divide into five parts; divided into five parts.

ki h̄u a ke, *v. t.*, synon. with kihiuaheke.

ki ic tí a, *v. i.*, *fr.* ictia (intensive form).

kii

ki i c t i á du i, *v. i.*; increasing rapidly or greatly.

ki i c t i a ke, *v. t.*; to cause to be enlarged greatly or throughout; to increase several objects.

ki i dá mi ke [-nawi-], *v. t.*, *fr.* idamike, and of similar meaning.

ki i dí a ki, *v. i.*, *fr.* idialii; to sigh repeatedly.

ki i di pá du i, *v. i.*, *fr.* idipadui, and used synonymously.

ki i dí pi, *v. i.*, intensive form of idipi.

ki i dí pi ke, *v. t.*, *fr.* idipike; to fatten rapidly; to fatten a number.

ki i di pí kša ke, *v. t.*; to make constantly fat.

ki i di tsi i sí a ke, *v. t.*. See iditsiisiaké.

ki i dí tsi ke, *v. t.*, intensive of iditsike; nearly or quite similar in meaning to the simple form.

ki i di tsi tsá kí ke, *v. t.*. See iditsitsakike.

ki i dó pa du ke, *v. t.*, *fr.* idopaduke; to change to the second order or position, to change from some other position and place second.

ki i dó pa ke, *v. t.*; to make second; to change to second.

ki i há ke, *v. t.*, *fr.* ihake; to make entirely different, to change all attributes.

ki i há tsa ki, *v. i.*, *fr.* iliatsaki; stained extensively with dirt.

ki i há tsa ki ke, *v. t.*; to stain completely or extensively with dirt.

ki i hó a de, *v. i.*, *fr.* ilioade; to be severely sick; said, too, of a number suffering from an epidemic.

kii

ki i hó a de ke, *v. t.*; to make sick; sickened.

ki i ko ki, *v. t.*, *fr.* ikoki; to hang up high or securely.

ki i kú pa, *v. t.*, *fr.* ikupa; to accompany closely or continually.

ki i kú' pa, *v. t.*, intensive form of ikú'pa.

ki i kú' pa dsi, *v. t.*, intensive of ikú'padsi.

ki i ku' pú dsi ke, *v. t.*; to cause to dislike.

ki i kú' pa ke, *v. t.*; to cause to hate.

ki i mā lípi, *v. i.*, *fr.* imalípi; set completely.

ki i mi a, *v. i.*, *fr.* imia; to cry long or frequently; to mourn by crying.

ki i mi a ke, *v. t.*; to cause to cry long, etc.

ki i pša ki, *v. t.*, *fr.* ipšaki; to conceal or screen completely.

ki i sí a, *v. i.*, intensive form of isia.

ki i sí á du i, *v. i.*; deteriorating greatly.

ki i si á du i ke, *v. t.*; to cause a rapid progressive deterioration.

ki i sí a ke, *v. t.*; to make bad, to change from good to bad; greatly damaged; all damaged.

ki i tó dí ke, intensive of itodike.

ki i tó pa du ke, } *v. t.*; to place

ki i tó pa ke, } fourth; to cause to be fourth. See itopake.

ki i tsí i ke, *v. t.*, *fr.* itsiike; to strengthen completely.

ki i tsí ka ke, *v. t.*, *fr.* itsika; to cause to be first; placed first.

ki i tsí tsi, *v. i.*, intensive of itsisi; gleaming continuously.

kil

ki i tsí tsi ke, *v. t.*; to cause to gleam.

ki í tski ke, *v. t.*, *fr.* itski; to make large enough.

ki i tú di, *v. i.*, *fr.* itudi; suppurating extensively; said of large or numerous abscesses.

ki i tú di ke, *v. t.*; to cause extensive suppuration.

ki ká da mi, *v. t.*, *fr.* kádami; to remember after having long forgotten; to remember completely.

ki ka dá tsi ke, *v. t.*, *fr.* kátsi; to cause to be willing.

ki ka dé, *v. t.*, *intensive of* kade; to vomit all up.

ki ka dé ke, *v. t.*; to cause to vomit.

ki ká di, *v. t.*, *fr.* kadi; to beg repeatedly, to importune; to beg all away.

ki ka dí šta, *v. i.*, *intensive of* kadišta.

ki ka di šta du i, *v. i.*; dwindling rapidly.

ki ka dí šta ke, *v. t.*; synon. with kadištake, and more commonly used.

ki ka dí tska, *v. i.*, *fr.* kaditska; to glisten continuously or over an extensive surface.

ki ka dí tska ke, *v. t.*; to cause to glisten; made to glisten.

ki ka dí tska pa, *v. i.*, *fr.* kadiškapa; to adhere firmly over a large surface.

ki ka dí tska pa ke, *v. t.*; to cause to adhere, etc.

ki ká dse, *intensive of* kadse.

ki ka ké' ki, *v. i.*, *fr.* kake'ki; to make a continuous rattling noise.

ki ká ki, *v. t.*; to sew; to join by sewing.

kik

ki ka kí líá du i, *v. i.*, *fr.* kakihi; assuming a circular form.

ki ka kí líi ke, *v. t.*; to cause to be entirely or permanently circular.

ki ká ta ki, *v. t.*; to turn completely inside out.

ki ka tí he, *v. t.*, *intensive of* kátihe.

ki ka tí ke, *v. i.*, *fr.* katike; to pour all from one vessel to another, to empty one vessel into another or others.

ki ká tsi, *v. i.*, *fr.* kátsi; completely cooled; said, too, of a number of objects which have been cooled or extinguished.

ki ká tsi ke, *v. t.*; to cool completely; to cool a number.

ki ka tsú ka, *v. i.*, *intensive of* katsuka.

ki ka tsú ka ke, *v. t.*; to cause to be swelled and hardened.

ki ka ú šta du i, *v. i.*, *fr.* kaušadui; decreasing greatly and rapidly in number or quantity.

ki ka ú šta ke, nearly synonymous with kauštake, but more commonly used.

ki kë, *v. t.*; to resemble.

ki ké, *v. t.*, *fr.* ke; to scratch back and forth; to scratch repeatedly or severely.

ki kí di, *v. t.*, *fr.* kidi; to hunt, to seek and pursue.

ki ki líú a he ke, *v. t.*, *fr.* kíliuheke; to divide completely into five equal parts; divided into five.

ki ki líú a ke, *v. t.*; to cause to be divided into five parts; divided by five.

ki kí ški, *v. t.*; to determine quantity or quality in any way; to taste, measure, or gauge with

kik

a view to determining quality or quantity; to sound a person's feelings or opinions.

ki kó mi [wi], synon. with komi.

ki kó mi he, *v. t.*, *fr.* komihe; to complete or finish perfectly; to finish all.

ki kó mi ke, *v. t.*; to cause to be concluded, terminated, or exhausted; concluded, finished, etc.

ki kó wi he, same as kikomihe.

ki kó wi ke, same as kikomike.

ki kís, imperative of kikse.

ki kse, *v. t.*; to arrange; to repair, to mend, to "fix".

ki kú, *v. t.*, *fr.* ku; to give back, to restore.

ki kú a, *v. t.*; to listen; to hear; to pay attention to.

ki ku há, *v. t.*; to send for a person, to invite.

ki ma á zi, *v. i.*, *fr.* maazi; to be full to overflowing; to be all full—if a number of vessels are referred to.

ki ma á zi ke, *v. t.*; to cause to be filled.

ki má di he, *v. t.*, *fr.* madihe; to cook all the food on hand; to complete the cooking.

ki ma du liá pa ke, *v. t.*, *fr.* maduliapake; to set beastly drunk; to set all drunk.

ki ma du líta du i, *v. i.*, *fr.* madulitadui; becoming very foolish.

ki ma dú líta ke, *v. t.*; to make quite foolish.

ki mák' i a, *v. t.*, *fr.* mákia; to fight; to battle.

ki mák i ma ká da ha ti di e', *v. i.*; synonymous with mákimakadahatidie, but more commonly used.

kió

ki mák sé sá du i, *v. i.*, used in nearly or quite the same sense as máksešadui.

ki mák sé sé ke, *v. t.*, *fr.* makšešeke; to cause two things to resemble each other in every respect; to cause several things to resemble one another.

ki mák sí a kñ, *v. i.*, *fr.* mákšiaka; to be of the same size in all dimensions.

ki mák sí a ka ke, *v. t.*; to cause two or more things to be of the same size in all their dimensions.

ki má ku ke, *v. t.*, intensive of makuke, and more commonly used.

ki mé [-we], *v. t.*; to tell, to relate; to disclose a secret.

ki mi á ti ke, *v. t.*; synonymous with miatike.

ki mi dé di, *v. t.*, *fr.* midedi; to come in and sit down; to pay a long visit; to visit frequently.

ki mí di ke, *v. t.*, *fr.* midike; to liquefy completely.

ki mi dú e, *v. i.*, *fr.* midue; to boil vigorously.

ki mi dú e ke, *v. t.*, synonymous with midueke.

ki ó da pi, *v. t.*, *fr.* odapi; to find all, to make a complete discovery.

ki ó hi, *v. t.*, intensive of ohí.

ki ó hi ke, *v. t.*; to cause to be attached, to treat with kindness and foster attachment.

ki ó ha ta du i, *v. i.*, *fr.* oliatadui; becoming white throughout.

ki ó ha ti, *v. i.*, *fr.* oliati; to be entirely white or pale.

ki ó ha ti ke, *v. t.*; to render entirely pale.

kió

ki ó ká ta, *v. t.*, *fr.* okata; to put all on, to dress completely.

ki ó ki, *v. t.*, *fr.* oki; to hold firmly; to hold all.

ki ó ti, *v. t.*, *fr.* oti; to be cooked or ripened throughout; all ripened.

ki ó ti ke, *v. t.*; to cause to be entirely ripened.

ki ó tsliá mi [-wi], *v. i.*, *intensive of* otsliami.

ki ó ze, *v. t.*, *fr.* oze; to plant all the seed or all of a field, to finish planting.

ki pá, *v. t.*, *fr.* pa; to powder or grind completely.

ki pa dó pa du i, *v. i.*, *fr.* padopadui; becoming rapidly low in stature.

ki pa dó pi ke, *v. t.*; to shorten in stature.

ki pă du i ke, *v. t.*, *fr.* paduke; to diminish in length; shortened.

ki pá hi, *v. i.*, *fr.* pahi; to sing loudly or continuously; to sing a song.

ki pá ha du i, *v. i.*, *fr.* paliadui; becoming extensively chafed.

ki pă htu e, *v. t.*; to scratch or rub with the finger-tips or knuckles; to rub the hair loose with the fingers; to rub the eyes in sleepiness.

ki pá hu e, *v. t.*, *fr.* paliue; to spill all out, to empty.

ki pá ka de, *v. t.*, *fr.* pákade; to stick in numerous places.

ki pa ká pi, *v. i.*, *fr.* pakápi; to be torn extensively or severely.

ki pá kl di, *v. t.*, *fr.* pákidi; to push hard; to shove completely away.

ki pá ki si, *v. t.*, *fr.* pákisi; to rub back and forth as in scour-

kip

ing, or as in drying with a towel; to dry by rubbing.

ki pa mí tsi [-wi-], *v. t.*, *fr.* pamitsi; to cut all up finely.

ki pa mú dsi [-wu-], *v. t.*, *fr.* pamudsi; to roll up completely, to make an entire piece into a roll.

ki pa sá ki, *v. t.*, *fr.* pašaki; to engirdle completely; to put on a belt outside of the robe and all the clothing.

ki pa škú, *v. t.*, *fr.* pašku; to shove completely through.

ki pa tā ki, *v. t.*, *fr.* patāki; to shut as a door or a box-lid, to close up as a book, etc.—mide ki-paták, shut the door.

ki pă té, *v. t.*, *fr.* păte; to turn completely over.

ki pă ti, *v. i.*, *fr.* pati; to fall from a great height.

ki pă ti he, *v. t.*; to throw down from a great height.

ki pă ti ke, *v. t.*; to cause to fall from a great height; to shoot a bird sitting in a tree-top and, thereby, cause it to fall to the ground.

ki pa tó' ti, *v. t.*, *fr.* pato'ti; to shake repeatedly or vigorously.

ki pa tsá ti, *v. t.*, *fr.* patsati; to puncture repeatedly.

ki pa tskú pi, *v. t.*, *fr.* patsku-pi; to fold several times; to fold into a small bundle.

ki pa tskú pi ke, *v. t.*; to cause to fold up.

ki pĕ, *v. t.*, *fr.* pe; to swallow all, to devour completely.

ki pĕ, *v. t.*, *fr.* pe; to triturate finely; *same as* kipa.

ki phú ti, *v. t.*, *fr.* pluti; to squeeze completely out; to pro-

kip

trade by squeezing or pressing; to eject metallic cartridges.

ki pí, *v. t.*, *fr.* pi; to deck or tattoo the body extensively.

ki pI di e ke, *v. t.*, *fr.* pidie; to flute or ruffle, to ornament with ruffles.

ki pkl̄di, *v. t.*, *intensive of* pákidi.

ki pkí ti, *v. t.*, *fr.* pkiti; to iron clothes; to smooth completely out.

ki pó a du i, *v. t.*, *fr.* poadui; to make completely globular.

ki pó pi, *v. i.*; worn out, as old clothing.

ki psú ki, *v. i.*, *fr.* pšuki; to belch; to belch repeatedly; much less used than the simple form.

ki psú ti, *v. t.*, *fr.* pšuti; to dislocate, to put out of joint.

ki ptsú ti, *v. t.*, *fr.* ptsuti; to thrust forward.—deši [neši] ki ptsuti, to stick out the tongue.

ki pu á du i, *v. i.*, *fr.* puadui; becoming rapidly or extensively swollen.

ki pú a ke, *v. t.*, *fr.* puake; to cause to be greatly or extensively swollen.

ki pú dsi, *v. t.*, *fr.* pudsi; to mark, sew or wrap extensively or completely.

ki pú dsi ke, *v. t.*; to cause to be finely marked or wrapped.

ki pú hi, *v. i.*, *intensive of* pulii; to foam.

ki pú hi ke, *v. t.*; to cause to foam greatly; to cover with foam.

ki pú zi ke, *v. t.*, *fr.* puzike; to cover with spots or figures.

ki sa pu a hé ke, *v. t.*, *fr.* šapu-aheke; to divide into seven equal parts.

kit

ki sa pu a ke, divided into seven parts.

ki sa sú ki ke, *v. t.*; to cause to be completely dull; dulled throughout.

ki sí di ke, *v. t.*, *fr.* šidike; to render tawny; to smoke a skin until it assumes a tawny hue.

ki sí dI si, *v. i.*, *intensive of* šidisi.

ki sí dI si ke, *v. t.*; to cause to hasten.

ki sí kí a ke, *v. t.*, *fr.* šikia; to cause to curl or tangle; tangled.

ki sí ki he, *v. t.*, *intensive of* šikihe.

ki sí pi sá dsi ke, *v. t.*; to dye blackish.

ki sí pi sá du i, *v. i.*; darkening throughout.

ki sí pi sa ke, *v. t.*, *fr.* šipišake; to dye black uniformly throughout.

ki ški, *v. t.*; synonymous with kikiški, but rarely used.

ki só ki ke, *v. t.*, *fr.* šoki; to widen, to make broad or blunt.

ki su á du i, *v. i.*, *fr.* šua; decreasing in speed.

ki sú a ke, *v. t.*; to cause to be slow, to change from a rapid to a slow motion.

ki tá, *intensive of* ta; killed.

ki tá di, *v. t.*, *fr.* tadi; to cross completely, as when a large party with all its effects crosses a stream.

ki ta hé, *v. t.*, *fr.* tahe; to murder, to slaughter.

ki ta mū e, *v. t.*, *fr.* tamue; to ring long and loudly.

ki ta mū hi ke, *v. t.*, *fr.* tamuhi; to cause to be minute, to change from coarse to fine.

ki ta tsá du i, *v. i.*, *fr.* tatsa-dui; thickening throughout.

kit

ki tá tsi ke, *v. t.*; to make thick in every part; to thicken all.

ki té, *v. i., fr. te*; to be all dead; said if a number of individuals are referred to.

ki te, verbal root; clear off, make smooth (shave, pluck, etc.).

ki ti, verbal root; *same as kite*.

ki tI di e, *v. i., fr. tidie*; to run far or long; to run away.

ki ti di é ke, *v. t.*; to cause to run far.

ki ti pi á tsa ki, *v. i., fr. tipiatsaki*; completely soiled with mud.

ki ti pi á tsa ki ke, *v. t.*; to soil completely with mud.

ki tí sa ke, *v. t., fr. tiša*; to cause to be distant, to remove far away.

ki tI tsá du i, *v. i., fr. titsadui*; thickening rapidly or along the entire length.

ki tI tsi ke, *v. i., fr. titsike*; to thicken throughout.

ki to ha dsá du i, *v. i., fr. tohadsadui*; becoming bluish throughout.

ki to há dsí ke, *v. t., fr. tohadsike*; to dye or color bluish throughout.

ki to há du i, *v. i.*; assuming a pure blue color throughout.

ki tó hi ke, *v. t., fr. tohike*; to dye or color all a pure blue.

ki tó ki si ke, *v. t., intensive of tohišike*.

ki tó pa he, *v. t., fr. topahe*; to divide into four completely.

ki to pa hé ke, *v. t., fr. topaheke*; to divide completely into four equal parts; divided into four equal parts.

ki tó pa ke, *v. t.*; synonymous with kitopaheke.

kit

ki tsá da ke, *v. t., intensive of tsadake*.

ki tsa dá tsa ki ke, *v. t., fr. tsadatsakike*; to soil all over with grease.

ki tsa ká dsi ke, *v. t., fr. tsakadi*; to improve all moderately.

ki tsá kí ke, *v. t., fr. tsakike*; to completely cure, improve, or mend; mended, restored, perfected.

ki tsa mé a te, *v. i., fr. tsameate*; to perspire freely, or from the whole surface.

ki tsa mé he, *v. t., fr. tsamehe*; to heat thoroughly.

ki tsa mé ke, heated throughout; changed from very cold to very hot.

ki tsa mú tsa du i, *v. i.*; straightening along the entire length.

ki tsa mú tsi ke, *v. t., fr. tsamutsike*; to straighten completely.

ki tsá ti ke, *v. t., fr. tsati*; to render smooth and glossy; to oil, polish, or varnish.

ki tsa tsú ki ke, *v. t., fr. tsatsukike*; to render completely hard by drying, baking, or otherwise.

ki tsi dá dsí ke, *v. t., fr. tsidadi*; to dye of a color allied to yellow.

ki tsi dá du i, *v. i.*; becoming yellow throughout.

ki tsi dí e ke, *v. t., fr. tsidie*; to cause to be cold; reduced in temperature.

ki tsí di ke, *v. t., fr. tsidike*; dyed all yellow.

ki tsi kó a, *v. i., fr. tsikoa*; thoroughly sweet.

kit

ki tsi ko á du i, *v. i.*; becoming sweet throughout.

ki tsi kó a ke, *v. t.*; to make entirely or thoroughly sweet.

ki tsí pi, *v. i.*, *fr.* tsipi; to sink entirely, to be lost completely in the water.

ki tsí pi ke, *v. t.*, *fr.* tsipike; to cause to sink totally.

ki tsí pi ti, *v. i.*, intensive form of tsipiti.

ki tsí pi ti ke, *v. t.*; to place the whole in a condition to sink; to upset all on the water.

ki tso ká du i, *v. i.*, *fr.* tsokadui; becoming entirely hard.

ki tsó ki, *v. i.*, intensive of tsoki.

ki tsó ki ke, *v. t.*; to make entirely or permanently hard.

ki tsú tsú hi, *v. i.*, *fr.* tsutsulii; to make a continuous rattling or stamping noise.

ki tsú tsu ti, *v. i.*, *fr.* tsutsuti; to be entirely smooth; uniformly soft.

ki tsú tsu ti ke, *v. t.*; to make entirely or uniformly smooth.

ki u á, *v. t.*, *fr.* uá; to envy continually or maliciously.

ki ú a he, *v. t.*, intensive of uahe.

ki u á lipí, *v. t.*, *fr.* ualipi; to smash to pieces by shooting.

ki u á ti, *v. t.*, *fr.* uati; to ridicule continuously or severely.

ki u dsá du i, *v. i.*, *fr.* udsadui; becoming uniformly dry.

ki ú dsi, *v. i.*, *fr.* udsi; to be dried completely.

ki ú dsi ke, *v. t.*; to dry completely.

ki ú zi a, *v. t.*, intensive of uzia.

ki wé, *v. t.*; to tell; same as kime.

kó a, *prep.*; at; in; suffixed to nouns to form adverbs.

kúa

kó e, *v. i.*; to leave, depart, go from.—makóemits, I will leave—a common equivalent for *good-bye*.

kó ha ti, *n.*; corn, maize.

kó ha ti a, *n.*; a corn-stalk, the stalk or the entire plant.

kó ha ti i sí, *n.*, *fr.* kohati and iši; a bag for containing corn. *Caches* are sometimes called kohatiši.

kó ha ti pi, *n.*; coarse corn-meal, such as is made in a wooden mortar.

kó ha ti tā pa, *n.* (*tapa, soft*); flour.

ko ká, *v. t.*; to cease to act, to stop, to discontinue; commonly used imperatively.—kokáts, it is done.

kó mi, *v. i.*; to be finished, exhausted, expended, or completed.

kó mi he, *v. t.*; to finish, to exhaust, to complete.

kó wi, a common pronunciation of komi.

kó wi he, same as komihe.

kó zi, *v. i.*; to make a whistling sound.

kšá, an adverbial suffix, denoting that an action or quality is constant, habitual, or excessive. See ¶ 163 and 231.

kta dé, *v. t.*; to secure or join with nails or rivets.

ku, *v. t.*; to give, to present.

ku, *demonst. pronoun*, referring to something pointed out, obvious or previously described; that, that one. Most of the following words beginning with 'ku' are more or less directly derived from this pronoun.

kú a, *adv.*; in that way or place, just so.

kúa

kú a du, *adv., fr. ku and adu*; in that very place, right there.

kú a ru, *same as kuadu*.

kú dsi, *v. t.*; to take back something given.

kú i sá, *adj., adv., fr. ku and isá*; like that, just like that.

ku i sá dsi, *adj., adv., fr. kuiša and adsi*; much like that, resembling that closely.

ku i sá dsi ke, *v. t.*; to cause to resemble imperfectly something previously mentioned or pointed out.

kú i sá ke, *v. t., fr. kuiša*; to cause to resemble something previously demonstrated or defined.

kú phie da, *adv.*; opposite or facing something previously named or pointed out.

kú pi, *v. i., adj.*; to smell like, to have the same odor as something previously mentioned and compared.

kú ta, *adv., fr. ku and ta*; thereat, therein.

kú ta pa, *interrog. pron. or sentence, fr. ku and tapa*; what is that, what is the nature of the thing named or pointed out.

kú ti, *adj.*; dirty, seedy, shabby; said of old clothes, etc.

kuts, *v.*; here, take it. This word is perhaps a form of the verb *ku*, and may mean "it is given to you"; but is used when commanding a person to accept something offered.

kú tsa ki, *pron. (?)*, *fr. ku and tsaki*; that one alone, that by itself.

kú tski, *v. i.*; to be like, to accord; to be measured, regulated, or shaped according to a standard or pattern.

maa

I.

I. Words heard to begin with the sound of *I* may be found under *d*. See ¶¶ 6, 20, and 22.

m.

m, a common contracted form of the simple personal pronouns of the first person. (¶¶ 105, 112).

ma, *pers. pron.*, 1st pers., sing. and plur., simple, incorporated, nominative and possessive; *I*; *we*; *my*; *our*. (¶¶ 58, 81, and 105-108, inclusive.)

ma, a prefix to verbs of all classes forming nouns; a prefix to nouns slightly limiting their meanings; to be carefully distinguished from the pronoun 'ma', which is often used as the first syllable of a word. (¶¶ 53-56).

ma', *n.*; snow.

ma á, *n., fr. a*; the entire plant; the body or chief portion of a plant or tree as distinguished from any of its parts.

ma ā da lia, *n., fr. adalia*; coffee in the grain; parched coffee; but not the infusion or decoction. See *midišipiša*.

ma a dā lipi, *n., fr. adalipi*; a single part or portion.

ma ā da ī du ti, synonymous with *ādaiduti*.

ma ā da ī ki du ho ki, *n., fr. āda and ikidulioki*; a comb.

ma a dé, *n., fr. ade*; a warm season, a sultry time.

ma a du ā dā pa pi, *n., fr.*

maă

adapapi; a scorched or sun-burnt spot.

ma ā du hi da", *n.*, *fr.* aduhida; anything new or recently made; an unworn garment.

ma a du hō' pi, *same as aduhopi.*

ma a du lia kú pi, *n.*, *fr.* aduhliakupi; a crease or groove in anything.

ma a du liá pi, *n.*, *fr.* aduliapı; a bed, any one's bed; commonly applied to a permanent bed with bedstead.

ma a du lié pi, *n.*, *fr.* aduliepi; a shallow spot.

ma a du i dă ki șa, *n.*, *fr.* aduidakişa; a left-handed person.

ma a du i dī tsi, *n.*, *fr.* aduiditsi; a particular odor.

ma a du i dī tsi i șī" a. See aduiditsiişa.

ma a du i dī tsi tsă" ki. See aduiditsitsąki.

ma a du i șī a, *n.*, *fr.* aduişa; a worthless person; an inferior thing.

ma a du í ti pe, *n.*; a fall-trap.

ma a du kí a de tsi, *fr.* adukí-adetsi; a brave man.

ma a du ki du șă, *n.*, *fr.* adukiduşa; a place where anything may be stored, or where only certain things are stored which it is not necessary to specify.

ma a du ó ki pa di, *n.*, *fr.* okipadi; a scion, a sapling.

ma a lii dū lia, *n.*; large beads, such as are used in necklaces; a necklace of such beads.

ma ă ka kă șī, *n.*, *fr.* ăkakăşı; a writing, an inscription.

ma a ku kă kșe, *n.*, *fr.* akukikşe; one who arranges or mends

mád

something understood or not specified.

ma a ku má di he, *n.*, *fr.* akumadihe; a cook, one who cooks anything.

ma á pi, *n.*; a necklace.

ma á po kșa, *n.*; a house-fly.

ma á pu zi, *n.*, *fr.* puzi; a meat-fly.

ma a sá di, *n.*, *fr.* aşadi; a stolen article; a theft.

ma á tsi, *n.*, *lit.*, *yellow tree*; pine.

ma á zi, *v. i.*; to be full.

ma á zi he, *v. t.*; to fill full.

ma á zi ke, *v. t.*; to cause to be full; filled.

ma bú a, *same as mamua.*

má da [-ra], *n.*; winter; a year.

má da da ka, *n.*, *fr.* mada and daka; snow-bird, Lapland bunting (*Plectrophanes* sp.).

má da du [-ru], *adv.*, *fr.* mada; during the winter.

má da duk [-ruk], *n.*, *adv.*, *fr.* mada; next winter; during next winter.

ma dá lia pi, *n.*; bread.

ma dá lia pi hō' pi, *n.*, *fr.* hō' pi; light bread.

ma dá ha pi-i ki da ka pú șī, *n.*; saleratus or other leavening material. See kidakapuşı.

ma dá ha pi tso" ki, *n.*, *fr.* tsoki; hard-bread, crackers.

ma da ka pă lii, *n.*, *fr.* dăkapi-lii; a flag, a banner.

ma dá ki, *v.*; to paint, to draw; to ornament with drawings.

ma da kó ē [malakoe, bala-koe, barakoe], *n.*, *fr.* dakoe or idakoe; my friend, my comrade.

má da şe du, *n.*, *adv.*, *fr.* mada

mad

and s̄edu; last winter; during last winter.

ma dā' sk̄i he [-la-], *n.*; unripe corn prepared for keeping.

ma dā' ti, *n.*; my brother-in-law. See idā'ti.

má di, *adj.*; cooked.

ma dí di, *n.*; meat dried in broad thin layers.

ma di é [badiets], *v. t.*; I think, I suppose, I believe. See idie.

má di he, *v. t.*; to cook, to prepare food.

ma dī si, *n.*, *fr.* diši; a dance; synonymous with makidiši.

ma dī si, *n.*; my son. See idiši.

ma dō ha, *n.*; gypsum. These Indians burn gypsum and use it as a pigment.

ma dō ka, *n.*; an elk.

ma dō ka o dā' lípi, *n.*; an elk-skin.

ma dō ti ka de, *n.*; a gall or swelling on a plant caused by an insect laying its egg.

ma du hā pa, *adj.*; crazy, insane; drunk.

ma du hā pa dsi, *adj.*; appearing as if drunk; acting crazily.

ma du hā pa dū i, *v. i.*; becoming drunk.

ma du hā pa ke, *v. t.*; to cause to be crazy; to set drunk.

ma dū lí, *n.*; ice.

ma du hi ic' pu, *n.*, *fr.* maduhí and icpu; an icicle.

ma dū líta, *n.*; a foolish or silly person, a fool; a harlot.

ma dū líta, *adj.*; foolish, silly.

ma du líta du i, *n.*; becoming foolish.

ma dū líta ke, *v. t.*; to cause to be foolish.

máh

ma du sk̄á pi, *n.*; urethritis.

ma dū ti [maruti], *n.*, *fr.* du-ti; food, particularly solid food.

ma du" ti a du ki du sá, *n.*; a place for storing food.

ma du ti ki dī ti, *v. i.*; to be surfeited, to be sick from eating.

má e, *n.*, *fr.* e; private property, anything retained in possession. See itamae.

ma ē pa ka, *n.*, *fr.* maepe and aka; the club or pestle used with the wooden mortar for grinding corn, meat, etc.; more commonly pronounced mēpaka.

ma ē pe, *n.*, *fr.* ēpe; a wooden mortar used by these Indians for pounding corn, dried meat, and other articles of food.

ma é tsi [baetsi], *n.*; a knife.

ma é tsi-a du ki da kí ti, *n.*; a pocket-knife.

ma é tsi a ziš, *n.* See Local Names.

ma é tsi ha" tski, *n.*, *lit.*, *Long Knives*; synonymous with maetsiictia, which is the more common expression.

ma é tsi ic ti" a, *n.*, *lit.*, *Big Knives*; the inhabitants of the United States. This word is probably translated from the language of some tribe farther east.

ma é tsi i si, *n.*, *fr.* maetsi and iši; a knife-case.

má ha, *n.*; a swamp; a spring. The springs of the Hidatsa country are swampy, not clear and bubbling; hence, the double meaning of this word.

ma ha ka kí ški, *n.*; meat cut in long strips and dried.

má he, *v. t.* See maihe.

mah

ma hí sī, *n.*, *fr.* biši; the bull-berry or buffalo-berry.

ma hí sī a, *n.*; the bull-berry tree, *Shepherdia argentea*.

ma hó pa, *n.*, same as *nahupa*, which is more common.

ma ho pā, *n.*, *fr.* bopá; medicine; a charm, a spell.

ma ho pā mi a, *n.*, same as *ma-hopamiiš*.

ma ho pā mi a i ta ma" tsu, *n.* (matsu, *cherry*); the fruit of the Virginia creeper. See *doki-daliitamatsu*.

ma ho pā mi a i ta ma" tsu a, *n.*; the Virginia creeper, *Am-pelopsis*.

ma ho pa mí iš [-wiis], *n.*; a fabulous old woman (some think there are more than one), who dwells in the woods and delights in doing evil. She is supposed to strangle such children as, through parental ignorance or carelessness, are smothered in bed.

ma hú pa, *n.*; the stem or handle of anything; a corn-cob.

ma liá liá, *n.*, *fr.* lialia; *Cynoglossum Morrisonii*.

ma liá ka, *n.*, *fr.* liaka; small-pox.

má lio, *n.*, *fr.* lio or ilio; my body.

ma lió ki, *v. t.*; I row. See *da-lioki*.

ma liú a ha, *n.*, *fr.* iliualia; my knee.

ma liú hi ša, *n.*; tree-willow, *Salix lucida*.

ma í a ka ká si, *n.*, *fr.* ákaká-sí; a pen or pencil.

ma í a pá ti, *n.*, same as *iapáti*.

ma ic tí a, *n.*, *fr.* ictia; a boy or girl nearly or quite full grown;

mai

said in contradistinction to *ma-kadišta*.

ma i dák tsá da ke, *n.*, *fr.* daktsadake; skates.

ma í dák u dsi, *n.*, *fr.* daku-dsi; a swing; a swinging cradle, such as these Indians use to rock their children.

ma í da tská ti, *n.*, *fr.* datskati; a syringe.

ma i di ké di kša, *n.*; straps or bands for supporting the leggings; garters.

ma i dí tsi, *n.*, *fr.* iditsi; material for scenting.

ma í du tsa da, *n.*, *fr.* dutsada; a sled.

ma i dú tsi, *n.*; synonymous with *idutsi*; a fork of any description.

ma í du tská pi, *n.*, *fr.* dutskápi; a pincers; a clothes-pin. In the latter sense, *maitulii-idutskápi* is preferable.

ma í du tsku pi, *n.* See *mua-idutskupi*.

ma i há, *n.*, *fr.* iha; an enemy, an inimical tribe.

ma i há di, *n.*, *fr.* ihadi; food set out, a meal, a feast.

ma i há lipi, *n.*, *fr.* halipi; an errhine, a plant obtained by these Indians on the prairies, powdered and used as snuff in cases of catarrh; name recently applied to snuff.

ma i há mi a, *n.*, *fr.* maiha and mia; a member of the Enemy-woman Band.

ma i há mi a ic ke, *n.*; the Enemy-woman Band, one of the orders or degrees among the Hidatsa women.

ma í he, *v. t.*; to try, to endeavor.—maibe, he tries. ma-

maí

dahé, you try. mamahe [wawa-hets], I try. Possibly mahe is the true radical form, but it is never heard. (¶ 199).

ma í hu [ba—, wa—], to trade, to buy. (¶ 199).

ma í ha ka, n., fr. liaka—alluding to effects upon the skin; poison vines, *Rhus toxicodendron* and *Rhus radicans*.

ma í ka dí tská pa, n., fr. ká-ditskapa; adhesive material, paste, mucilage.

ma í ka ti pe, n., fr. ikatipe; a button of any kind.

ma í ki da ku di, n., fr. kida-kudi; a fan. The Hidatsa commonly make fans from wings of birds.

ma í ki da ku dsi, n., fr. kida-kudsi; same as maidakudsi.

ma í ki di ki. See makidiki, which is more commonly used.

ma í ki du ha di, n., fr. kidu-liadi; a rake.

ma í ki du ho ki, n.; synonymous with maadaikidulioki.

ma í kí ka, n., fr. ika; glass; a window.

ma í ki ka ki, n., fr. kikaki; thread.

ma í ki ki ški, n., fr. kikiški; a weight; a measuring vessel.

ma í kí ku, n.; a spring-trap.

ma í ki pá ki ši, n., fr. kipáki-ši; a cloth for wiping or rubbing, a towel.

ma í ki pa ša ki, n., fr. kipa-šaki; a belt worn outside of all the clothing, around the robe or blanket.

ma í ki pki ti, n., fr. kipkiti; a sad-iron.

ma í ki tsa ti ke, n., fr. kitsa-

mai

tike; any material used in polishing.

ma í ki tso ki, n., fr. kitsoki; material used to render anything hard, as starch.

ma í kta de, n.; a nail, peg, or spike, anything driven in for the purpose of securing.

ma í kú tski, n., fr. ikutski; anything copied or taken from some model or used as a model, a pattern for a garment, a model of an instrument or utensil; sometimes applied to a measuring tape or stick.

ma í kú tski kša, n., fr. ku-tski; an imitator, a mimic, one who frequently imitates the manners of others for the amusement of spectators.

ma í ma da ki, n., fr. madaki; a pencil, brush, or prepared stick used in painting pictures.

ma í mák i e kë, n.; playing-cards. See imäkieke.

ma í mi dí ti. See idukšitii-miditi.

ma í pá ka de, n., fr. ipákade; a fork, a table-fork.

ma í pa ša ki, n., fr. ipašaki; the belt worn around the waist, outside of the dress or shirt; the girdle.

ma í pa tsá ti, n.; synonymous with ipatsati.

ma í ptsa, n., ? fr. iptsá; an axe.

ma í ptsa da ka, n., diminutive of maiptsa; a hatchet.

ma í ši, n., fr. iši; a covering; corn-husks.

ma í šké, n., fr. iške; one commanded, one obeying.

ma í spa du mi di, n.; a snail.

ma í šu, n., ? fr. išu; the war-eagle, *Aquila chrysaëtus*.

maſ

ma i ſu i ki" ſiſ, *n.* See Local Names.

ma i ſu tI pſa ki, *n., fr.* iſuti and ipſaki ; an apron.

ma i tA, *n.* ; an arrow; syn. itA.

ma i tA hi, *n.* See itahi.

ma i tA i ſu, *n., fr.* itaiſu, and of similar meaning.

ma i ta mu a, *n., fr.* tamua ; a bell ; also maítamua.

ma i te i du ſu ki, *n., lit.* material for washing the face; soap.

ma i te i ki pa ki ſi, *n., fr.* ite, i, and kipakiſi ; a towel. (¶ 44).

ma i tI du ſu ki, *n.* a contracted form of maiteiduſuki commonly used.

ma i ti pe, *n., fr.* itipe ; a fall-trap.

ma i tsi mu a, *n., fr.* tsimua ; ornamental metallic pendants.

ma i tskI tI, *n., fr.* itskiti ; a scissors.

ma i tu li i ki pki ti, *fr.* itu- lii and maikipkiti, and synonymous with the latter.

mak [*wak*], a prefix to verbs denoting opposition, reciprocity, etc. See maki and ¶ 153.

ma ka, *n.* ; my daughter (form of address).

ma ka dI ſta [-ri-], *n., fr.* ka- diſta ; a child, a young person.

ma ka dI ſta i" dak u dsi, *n., fr.* makadiſta and dakudsi ; a child's swing, or swinging cradle; an arrangement, for rocking children, made of ropes and blankets and suspended from a beam. See maidakudsi.

ma ka dI ſta ke, *n.* ; a doll. See ke.

ma ka dI ſta ma tse, *n. (ma- tse, a man)* ; a young boy.

mak

ma ka dI ſta mi a, *n. (mia, a woman)* ; a young girl.

ma ka dI ſta ti, *n.* See Local Names.

ma' kA lipI ta mi [-wi], *n.* ; hail.

ma kA ptsi, *v. t.*, 1st pers. of da- kaptſi.

ma ka ta, *n.* ; large fruit, particularly plums.

mak i, *v. i., and adverbial prefix, same as mak.*

mak i a, *v. i., fr.* maki ; to contest, to oppose, to struggle with one another ; to play a game in which opposite sides are taken.

mak i a pe, *adj.* ; checkered, cross-barred.

mak i a pe ke, *v. t.* ; to checker, to ornament with intersecting lines.

mak i a ti di e", *v. i., fr.* tide; to run a contested race.

mak i a ti di e" ke, *v. t., fr.* tideke ; to cause to run in contest, *i. e.*, to race horses, to have a horse-race.

mak i da kſi, *n., fr.* kidakſi ; a very young child, one tied up in a bundle (as these Indians usually carry children until they are about six months old) ; the bundle and child together.

ma ki de kſa, *n., fr.* kidekſa ; an excessive vomiting ; a sickness characterized by prolonged or excessive vomiting.

ma ki dI ki, *n., fr.* kidiki ; a hammer.

ma ki dI ſi, *n., fr.* kidiſi ; a dance.

ma kI du mi [+wi], *n., fr.* kíduumi ; a numeral.

ma ki du tskI ſi, *n., fr.* kidu- tskiſi ; a lot of washed clothes.

mák

mák i ē ke, *v. i.* and *t.*; to contest, or cause to contest; used in much the same sense as mákia.

mák i hí, *v. i.*; to stand mutually in contact, as two sticks placed so as to support one another.

mák i hí tā, negative of mákihí; to be separated mutually.

mák i i dē, *v. i.*, *fr.* maki and idle; to interchange speech, to hold a dialogue.

mák i i kú' pa, *v. t.*, *fr.* maki and iku'pa; to hate one another.

mák i i sī, *n.*, *fr.* maki and iši,—so called because the covers or flaps close from opposite directions; a meat-case or *parfèche* case, which is an arrangement made of decorated raw-hide for holding dried meat and other articles.

mák i ki dē sī, *v. t.*, *fr.* maki and kideši; to love one another.

ma ki kú a, *n.*, *fr.* kikua; a soldier; one of the Soldier Band of the tribe.

mák i ma kă da ha, *v.*; to pass and repass one another coming from opposite directions.

mák i ma kă da ha ti di ē, *v.* (tidie, to run); to run or ride rapidly, passing and repassing one another, coming from opposite directions; as when two persons, on foot or mounted, make a war-signal.

mak i mák i a [bakiwakia], *n.*, *fr.* kimákia; a battle, a fight.

ma ki pá, *n.*, *fr.* kipa; hominy.

ma ki pá hi, *n.*, *fr.* kipahi; a song.—makipahi muk, give (us) a song—a common mode of asking a person to sing.

mák i pa tā ki, *v. t.*, *fr.* maki and patāki; to shut together, to

mák

close together; to shut anything when two sides are moved in the act, as in closing a book or a covered mirror.

ma kó' pa, *n.*; my comrade; said by one female to another. See iko'pa.

mák sá ki, *v. t.*; 1st person of dákṣaki.

mák sé sā, same as mákšeše.

mák sé sā dsi, *adj.*, *fr.* mákšeše; seeming to resemble one another.

mák sé sā du i, *v. i.*; becoming more and more alike.

mák sé sē [+wák-], *v. i.*, *adj.*, *fr.* sēsē; mutually resembling one another, alike.

mák sé sē de, *adj.*; closely but not exactly resembling one another.

mák sé sē ke, *v. t.*; to cause to resemble one another, to make alike.

mák sī a, *adj.*, *fr.* mák and śia; nearly the same as makšeše.

mák sī a de, *adj.*; much alike.

mák sī a ka, *adj.*, *fr.* mákšia and ka; of the same size or length as one another; nearly synonymous with śiaka and śeka.—mákšia-kāts, they are of equal size.

mák sī a ka dsi, *adj.*; apparently alike in size or length.

mák sī a ka ke, *v. t.*; to increase or reduce in size so as to make two things of equal length or size.

mak tsá ki, *v. t.*, 1st person of dákṣaki.

má ku, *n.*; the cottonwood tree; perhaps so called in allusion to its height.

má ku, *n.*; night. The word is also used to denote the astro-

mák

nomical day or cycle of twenty-four hours, and sometimes to denote a year.

má ku, *adj.*; tall, lofty.

má ku a du o' ki pa di, *n.*; young cottonwood shrubs growing at the base of a tree. See aduokipadi.

má ku da, *adv., fr.* maku; during the night.

má ku duk, *adv.*; during the coming night.

má ku ka za, *n., same as next word*, but less in use.

má ku ka zi, *n., diminutive of maku*; a young cottonwood tree.

má ku ke, *v. t., fr.* maku; to make tall; made tall.

má ku mi di [-bidi], *n., fr.* maku, night, and midi; the moon.

má ma, *v.*; a word used imperatively when trying to get an infant to drink or nurse.

má ma da ki, *n., fr.* mädaki; a picture, a painting; a book.

ma mäk ié ke, *n., fr.* mäkieke; a game in which opposite sides are taken.

ma mú a, *n.*; haw; haws.

ma mú a a, *n.*; haw-tree; a species of *Crataegus* growing in Northern Dakota.

ma o dé ša [-neša], *n., fr.* deša, *? lit., a thing which is not*; a thing of imaginary existence, a groundless story, etc.

ma o dé ša a ziš, *n.* See Local Names.

ma pa sí pi ša, *n.*; sunflower seeds,—used as food by these Indians.

ma pá tská ki di ti, *n.*; a wasp.

ma pé or má pe, *n.*; day, day.

maš

time; a period of twenty-four hours.—hidi-mapé, to-day.

má pe du, *adv., fr.* mape; during the day.

ma pe ho pá, *n., fr.* mape and hopa; any day observed as sacred by white men, as Sunday and Christmas.

ma pé mi di [-bidi], *n., fr.* mape and midi; the sun.

ma pi dä lipa, *n., fr.* pidalipa; ribbon.

ma pó kša, *n.*; any animal or animals offensive to the sight of these Indians or unfit for food, as insects, worms, snakes, etc.

ma pó ša, *n.*; a term applied to flies and insects less offensive to the sight than the mapokša.

ma po ša ki dí ti, *n.*; an ant.

ma pú dsi ke, *n., fr.* pudiske; a cord of buckskin or other material having porcupine quills or other ornamental trimming wrapped around it.

ma ró ka, *n., same as madoka.*

ma rú lita, *n., same as madulita.*

ma sá mi, *{ n.*; my aunt. See

ma sá wiš, *{ isami and dišami.*

ma sí, *n.*; a buffalo-robe; a blanket worn as a robe.

ma sí, *n.*; a white man. The word was originally applied only to the French and Canadians, who are now sometimes designated as mašika'ti, the true whites.

ma sí a de, *v.*; to dream.—mašiade, I dream. madašiade, you dream.

ma sí a liá, *v.*; to sweep out dirt, to clean by sweeping with a broom.

ma sí a í liá, *n., fr.* mašialia; a

maš

broom. The position of the particle 'i' in this word is unique.

ma ši dá li a mi, *n.*, *fr.* maši and daliami; a shawl.

ma ši i lii, *n.*, *fr.* maši and ilii; dry-goods of any description..

ma ši i li liá pi, *n.* (liapi, thin); light cotton goods; muslin.

ma ši i li pú zi, *n.* (puzi, spotted): calico prints.

ma ši i li tā tsi, *n.* (tatsi, thick); cloth; woolen goods.

ma ši i ptse, *n.*, *fr.* maši and iptse; a wide, embroidered band in the centre of a robe or blanket.

ma ši" i ta dă lipí tsi, *n.*, *lit.*, white man's bear; a hog.

ma ši" i ta dă lipí tsi šu i, *n.* (šui, fat); bacon.

ma ši i ta i mák i e ke, *n.*, *lit.*, white man's gaming materials; cards.

ma ši i ta mi te [-wite], *n.*, *lit.*, white man's buffalo, or cow; domestic cattle.

ma ši" i ta tsa ká ka, *n.*, *lit.*, white man's bird; the domestic cock.

ma ši ka, *n.*; chewing-gum.

ma ši pi ša, *n.*, *fr.* šipiša; grapes; raisins.

ma ši pi ša a ku du" ti, *n.*, *lit.*, grape-eater; the cedar-bird, *Ampelis cedrorum*. (¶ 51).

ma ši ši pi ša, *n.*, *fr.* maši and šipiša; the negro.

ma ši ta, *n.*; my back; from išita or the hypothetical word šita.

ma ši ta ká kšu, *n.*, *lit.*, white man's tuber; the potato.

ma ši ta ră lipí" tsi, *same as* mašiitadalipitsi.

ma šu a ka za, *n.*, diminutive

mat

of mašuka; a puppy; willow catkins are also so called.

ma šu ka, *n.*, *fr.* šuka; a dog.

ma šu ka ák šu, *n.*, *fr.* mašuka and ūaksue; the coral-berry or wolf-berry, *Symporicarpus*.

ma šu ka ák šu a ma šiš", *n.* See Local Names.

ma šu ka íc ke, *n.*, *lit.*, *Dog Band*; one of the orders or societies among the men of the tribe.

ma šu ka ka dí šta, *n.*, *lit.*, *Little Dogs*; an order or society of the men.

ma šu ka ma dá ki, *n.*; another of the bands or orders of the Hidatsa men.

ma tā, *n.*, *prob. fr.* ta, to kill; autumn.

ma tā du, *adv.*, *fr.* mata; during the autumn.

ma tā duk, *n.*, *adv.*, *fr.* mata; next autumn; during next autumn.

ma tā hi, *n.*; a turtle.

ma tā hi i ša, *lit.*, resembling a turtle; a padlock.

ma tā lipí, *n.*; a heavy cord, a rope; a lariat.

ma tā ki, *n.*; a plate; a shallow dish.

ma tā ki a du ki du ša, *n.*; a cup-board. See adukiduša.

ma tā ki a zi, *n.* See Local Names.

ma tā ko a, *adv.*, same as mate-koa.

ma tā ši, *n.*; my robe or blanket. See itaši.

ma tā tsi dá li o ke, *n.*, *fr.* tatsi and daliroke; an Indian pad-saddle.

ma tā tsi ná li o ke, *same as* last word.

mat

ma té, *n.*, *adv.*, *fr.* te or tie; long ago; a long time; the last vowel is often lengthened to indicate very distant past time.

ma té ko a, *adv.*, *fr.* mate; at a distant time in the past.

má ti, *n.*; a boat.—butsi-mati (*wind-boat*), a sail-boat. mida-mati, a wooden boat.

má ti si ša, *n.*; a steam-boat.

ma tó ke, *n.*; a clam.

má tsa mi di [-bidi], *n.*; a bowl or basin.

má tsa mi di ka zi, *n.*, *diminutive of* matsamidi; a small bowl or basin.

ma tsé [watse, batse], *n.*; a man.

ma tsé di di, *n.*, *fr.* matse and didi; a war-party.

ma tse é tsi, *n.*; a chief; a person of prominence.

ma tskó ki, *n.*; eagle tail-feathers.

má tsi, *n.*, *contraction of* maatsi.

má tsi, *n.*; my foot. See itsi.

ma tsi kó a, *n.*, *fr.* tsikoa; sugar; a sweetened drink.

ma tsi kó a a ku ti" du e, *n.*; molasses.

ma tsi kó a ha" tski, *n.* (ha-tski, long); candy.

ma tsi kó a pu" zi, *n.* (puzi, striped); candy.

ma tsí ta hi du, *n.*, *fr.* tsita and hidu; the coccyx.

ma tsi tó, *n.*; a needle or awl.

má tsi to ic ti" a, *n.* (ictia, large); an awl.

má tsi to-u" ti po a du i, *n.* (uti and poadui); a pin.

má tsu, *n.*; small fruit, particularly cherries.

má tsu a, *n.*; a cherry-tree.

ma tsú a, *n.*; fibrous tissue from

me

the back of the buffalo, elk, deer, etc. It is dried and split into fine threads for sewing, and is commonly called *sinew* by the whites.

ma tsu a pá ki ši, *n.*, *fr.* matsua and pakiši; "sinew" twilled by rubbing, as it is fixed preparatory to being used in sewing.

ma tsu á tsa, *n.*; fragrant grass.

má tsu a ziš, *n.* See Local Names.

ma tsú ka, *n.*; my younger brother. See itsuka.

má tsu o ták a, *n.*; the smaller dogwood, *Cornus stolonifera*.

má tsu o ták i, *n.*, *fr.* matsu and taki; the berries of *Cornus stolonifera*.

má tsu tą pa, *n.*, *fr.* matsu and tapa; the service-berry, *Amelanchier canadensis*.

ma tsu tą pá a, *n.*; the service-berry tree, shad-bush.

ma tú, *v.*; there are; there is; he has; they have, etc.; opposite of deša.

ma tú a, *n.*; green corn, roasting ears.

ma tú hi, *n.*; my dress or shirt. See itulii.

ma ú pá ki, *n.*; a mallet.

ma ú pá ki hú" pa i šiš. See Local Names.

má u tą pi, *n.*, ? *fr.* tapa; a ball of buck-skin or elk-skin stuffed with hair, and used by women in their games; a game played with such a ball.

má wa da ki, same as mama-daki.

má zi, *n.*; a legend, a tale.

me, *n.*; a louse.

měp

mě pa ka, *n.*, contraction of mae-paka, but more common.

mě pi, *n.*, contraction of maepi, much used.

mi' [bi'], *n.*; a rock.

mi [wi, wits], prob. auxiliary verb, suffixed to denote 1st person, future. (¶ 167).

mi, simple pers. pron., 1st pers., used independently or incorporated, nominative and objective, usually singular, but when incorporated may refer to more than one. (¶ 109, 110, 172, 205).

mi [wi, wits], a suffix indicating number. See tuami and hidimi.

mi, a syllable or prefix of uncertain significance, beginning many nouns in the language; often pronounced bi, sometimes wi.

mi a [wia, bia], *n.*; a woman.

mi a dó ka ta [-no-], *n.*; a barlot. This is the proper word; but madulita, *fool*, is often used.

mi a ka za, *n.*, *fr.* mia and kaza; a young woman.

mi á ti, *n.*, *fr.* mia; a man who dresses in woman's clothes and performs the duties usually allotted to females in an Indian camp. Such are called by the French Canadians "berdaches"; and by most whites are incorrectly supposed to be hermaphrodites.

mi á ti he, *v. t.*; to become a miati; said of a man who assumes the dress and tasks of a woman.

mi á ti ke, *v. t.*; to cause to be a miati.

mid

míc ki, *comp. pers. pron.*, 1st person; I, myself. (¶ 117).

mí da [wi-, bi-], *n.*; a wild-goose.

mi dá [+bida], *n.*; wood; a tree; a forest.

mi da a ku dú ti, *n.*, *lit.*, wood-eaters; caterpillars which live on trees.

mi da á pa, *n.*, *fr.* mida and apa; leaves of any kind; tea.

mi da du é tsa, *n.*, *fr.* mida and duetsa; a wooden canoe, a "dug-out".

mi da ha, *n.*; fire.

mi da há dsi, *n.*; willows; a name applied to all shrub willows.

mi da há dsi hí si, *n.*; red willow.

mi da ha í du ká pi, *n.*; a friction-match.

mi da ha pó kša, *n.*; embers.

mi da ha tíc ke, *v. i.*; to play as young children play; to play at any amusement in which opposite sides are not taken.

mi da ho pá, *n.*, *fr.* mida and hopa; red cedar.

mi da ho pá-o ká tsa du, *n.*; trailing cedar.

mi da hú pa, *n.*, *fr.* mida and hupa; boots and shoes, such as are used by the whites. The Hidatsa probably originally supposed them to be made of wood.

mi da hú pa i ki tsa" ti ke, *n.*; blacking.

mi dá ha, *n.*; a pot or kettle.

mi dá ha si, *n.*; a basket.

mi da í, *n.*; elm.

mi da í a ka ki, *n.*; a chair.

mi da i á ma ha ti, *n.*, *fr.* mida and amaliati; a torch; a candle.

mid

mi da i á ma ha ti-i o" ki,
mi da i á ma ha ti-i o" pe,
mi da i á ma ha ti-i o"
 ptsa ti, *n.*; a candlestick. See

oki, ope, and optsat.

mi da i á pi, *n.*; a spool.

mi da íc ke, *n.*, *fr.* mida and
 icke; the Goose Band, one of
 the orders among the women of
 the tribe.

mi da íc pə ti, *n.*; sunken tree
 or snag in a river.

mi da í ka ki, *n.* (*kaki, roll*);
 a wagon.

mi da i ó pē, *n.*, *fr.* mida and
 iope; a box of any kind, partic-
 ularly a wooden box.

mi da i ši, *n.*, *fr.* mida and iši;
 bark.

mi da ka míc ka, *n.* (kamic-
 ka, *tough*); oak.

mi da ka za, *n.*, *diminutive of*
 mida; a stick, a switch.

mi dá ki, *n.*; a shield.

mi dá kši, *n.*; a palisade or
 stockade; a skillet or pan; so
 called perhaps because like a
 palisaded enclosure.

mi da lu é tsa, *same as* midadu-
 etsa.

mi da ma í du tsa da, *n.*; a
 wooden sled. See maidutsada.

mi da má ti, *n.*, *fr.* mida and
 mati; a yawl or skiff.

mi dá pa, *a contraction of* mida-
 apa, often heard.

mi da pa, *n.*; beaver.

mi da tsa pi, *n.*; ashes; gun-
 powder; dust.

mi da tsa pi a ziš, *n.* See Lo-
 cal Names.

mi dá tsa pi i ši, *n.*; a powder-
 horn.

mi da tsú ka, *n.*, *fr.* mida and
 tsuka; boards; a floor.

mid

mi dé, *n.*; a door; a door-way.
mi dé di, *v. t.*; to come through
 a door-way, to enter a house; to
 pay a visit.

mi dé ko a, *n.*; at or near the
 door; the seat around the fire
 nearest to the door.

mi dí [bidi, mini], *n.*; water.
 The latter pronunciation, corre-
 sponding with the Dakota, is
 most commonly used in com-
 pound words.

mi di, *n.*; a name given to both
 sun and moon; it may be trans-
 lated *luminary* or *great luminary*.
 When there is danger of ambi-
 guity they are distinguished as
 mape-midi (day luminary) and
 oktsi-midi or maku-midi (night
 luminary).

mi di [widi], verbal root; turn,
 twist. See pamidi, dumidi, etc.

mi di a pó ka, *n.*, *lit.*, *water*
head-dress; a rainbow.

mi di a té, *adv.*, *n.*, *fr.* midi and
 ate; when the sun (or moon)
 rises; sunrise.

mi di a té de, *adv.*; near sun-
 rise, just before sunrise.

mi di a té du, *adv.*; at sunrise,
 during the time the sun is rising.

mi di a té duk, *adv.*; when the
 sun shall next rise.

mi di a te ó dák si pi, *adv.*;
 after sunrise. See dakšipi.

mi di dá hi ši, *n.*, *fr.* midi and
 dahiše; a wave, a billow.

mi di dé ta, *n.*, *fr.* midi, *water*,
 and deta; the bank of a river;
 the shore of a lake.

mi di dí di [-niri], *v.*, *fr.* midi
 and didi; to swim.

mi di ho pá, *n.* See Local
 Names.

mi di í a pə ti, *n.*; a saw.

mid

mi di í da ku pi, *n.*, *fr.* midi, *i*,
and daliopi; a sponge.

mi di i hí' ke, *n.*, *fr.* midi, *i*,
and bike; a drinking-vessel, a
cup.

mi di i ki ki ški, *n.*, *fr.* midi
and ikikiški; a watch or clock.

mi di í mǎ lipi [-wǎ-], *n.*,
adv., *fr.* midi *and* imalipi; sun-
set.

mi di í mǎ lipi de, *adv.*; near
sunset.

mi di í mǎ lipi du, *adv.*; at
sunset.

mi di í mǎ lipi duk, *adv.*;
when the sun shall next set.

mi di í mǎ lipi še du, *adv.*;
when the sun did last set.

mi di i tā tsu, *n.*, *fr.* midi *and*
itatsu; the half-moon.

mi di ka, *adv.*, *fr.* midi, water;
in or by the water.

mi di ka kí li, *n.*, *fr.* midi,
moon, *and* kakili; the full-moon.

mi di ka kí li de, *n.*; the gib-
bous moon.

mi di ka ó ze [mini-], *n.*, *fr.*
midika *and* oze, *lit.*, *They Plant*
by, or in, the Water; a band of
the Teton Dakotas.

mi di ke, *v. t.*, *fr.* mide *and* ke;
to liquefy, melt.

mi di kí da he, *fr.* midi, moon,
and kidabe; the new moon, the
crescent.

mi di ki dák tsí e, *n.*; clear
water, water allowed to settle.

mi di ó pe, *contraction of* mida-
iope.

**mi di ma pé du pa hi [bidi-
wapérupahi]**, *n.*, *fr.* midi,
mape, *and* dopahe, *lit.*, *the sun*
divides the day in two; noon.

**mi di ma pé du pa hi-dák
a-mí di**, *n.*; afternoon.

míh

**mi di ma pé du pa hi-dák
ší pi**, *n.*; synonymous with last
word.

mi di ma pé du pa hi de, *n.*;
nearly noon.

mi di mí tā ha he, *n.*; the
Mandan medicine-ark.

mi dí pi, *v.*; to enter the water,
i. e., to bathe one's self.

mi dí ša, *v.*, *adj.*; turbid; said
of water.

mi dí ša a ziš. See Local
Names.

mi dí ša ke, *v. t.*, *fr.* midíša; to
make turbid; roiled.

mi dí ší, *n.*, *contraction of* mida-
iši.

mi di sí pi ša, *n.*, *fr.* midi *and*
šípiša; coffee, the infusion or
decoction.

mi di tá di [minitari], *n.*,
comp. v., *fr.* midi *and* tadi; to
cross water, to go across a stream.
The Hidatsa Indians; so called
by the Mandans.

mi dí ti, *v. t.*; to cook by fry-
ing.

mi dí tsí, *adj.*; of a watery con-
sistency.

mi do, *pers. pron.*, plural; we;
us.

mi do ki, *pers. pron.*, compound,
plural; we, ourselves.

mi dú e, *v. i.*, *fr.* midi *and* ue;
to bubble; to boil as water.

mi dú e he, *v. t.*; to boil water.

mi dú e ke, *v. t.*; to cause to
boil, to set to boil; boiled.

mi dú ha [bi-], *n.*; a gun or
bow.

mi dú ha ke, *n.*, *fr.* midulha; a
pop-gun.

mí e, *n.*; woman, *same as* mia.

mí ha ka, *n.*; a generic name
for ducks.

mi'

mi' *i*, *n.*; a stone or rock, *same as mi'*.

mi' i da' ta, *n.*, *lit.*, *stone heart*; a geode.

mi i ptsa, *n.*, *fr.* *mi'* and *iptsa*; an axe, particularly a stone axe. See *maiptsia*.

mi i ptsa da' ka, *n.*, *diminutive of* *niiptsa*; a tomahawk or hatchet, particularly a stone hatchet. See *maiptsadaka*.

mi ká, *n.*; a mare; as a suffix it indicates the female of all lower animals except buffalo.

mi ká', *n.*; grass; sedge; all grass-like plants.

mi ka' i du tsi, *n.*, *fr.* *mika'* and *dutsi*; a pitchfork.

mi ka' kí ksa, *n.*, *lit.*, *Grass-fixers*; an order or degree among women.

mi ka' tó hi sa, *adj.*, *fr.* *mika'* and *tohiša*; green.

mi ka' tsá ki, *n.*; a name sometimes applied to fragrant grass.

mi ka' ú dsi, *n.*, *lit.*, *dry grass*; hay.

mi ka' ú ta ku du ti, *n.*, *fr.* *mika'uti* and *akuduti*; a caterpillar that eats onions.

mi ka' ú ti, *n.*, *fr.* *mika'* and *uti*; onions; wild garlic.

mí' ka za, *n.*, *diminutive of* *mi'*; gravel, pebbles.

mi ktá [wi-], *n.*; the bottom, the lower part or surface of anything.

mi ktá ka [wi-], *adv.*, *fr.* *mi-* *kta*; at the lower part; below.

mi ktá ko a, *adv.*, *fr.* *mikta*; near or at the bottom; under.

mi ktá ta, *adv.*, *fr.* *mikta*; downward, in the direction of the bottom.

mit

mi' ma ú pá ki, *n.*, *fr.* *mi'* and *maupáki*; a stone-headed mallet, such as is ordinarily made by these Indians.

mi' spá [bispa], *n.*; the ash-tree.

mi ta pa [witapa, wita-pats], *v. i.*; to lie, to deceive.

mi ta pá dsi, *v. i.*, *fr.* *mitapa*; to equivocate.

mi ta pá ksa, *v. i.*, *fr.* *mitapa*; to lie frequently or habitually.

mi té, *n.*; a buffalo-cow; the word is also used generically.

mi té a ka zi, *n.*, *diminutive of* *mite*; a buffalo-calf.

mi té a tă di ke [biteatári-ke], *n.*; the box-elder, *Negundo aceroides*.

mi té a tă ki, *n.*, *fr.* *mite* and *ataki*; an albino buffalo, white buffalo.

mi té a tă ki ic ke, *n.*; the White Buffalo Band, a secret degree or order among women of the tribe.

mi té ktsa tsa, *n.*; the black currant.

mi té ktsa tsa a, *n.*; the currant-bush.

mi té o dă lpi, *n.*; a buffalo-hide.

mi' ti, *v. i.*; to creep, as a hunter approaching game.

mí tsá ki, *v.*; I alone; I unaided.

mí tsi, *n.*; a wedge for splitting wood.

mí' tsi, verbal root; mince; comminute finely.

mí' tsi a da zi. See Local Names.

mi tsí i ta mi dä ksi. See Local Names.

mit

mi tska pā, *n.*; the fruit of the rose; it is eaten by Indians.

mi tska pa á, *n.*; a rose-bush.

mi tska pa ó dák a pā ki, *n.*; rose-blossom. See odaka-paki.

mó tsa, *n.*; a coyoté (*Canis latrans*).

mó tsa i ta ma ka tn, *n.*, *lit.*, coyote's plum; the fruit of *Astragalus caryocarpus*.

mú, verbal root. See mua.

mú a, *v.* or verbal root; to sound, to make a noise. See liamua, tamua, tsiimua, etc.

múa [bua], *n.*; generic name for fish.

mu a dá kí, *v. i.*; to bark as a wolf or dog; to imitate the howl of a wolf, as Indian hunters commonly do when calling to each other in the woods.

mu a í du tsku pi, *n.*; a fish-book.

mu á pă dé hi, *n.*, *fr.* mua, āpă, and delii; sturgeon.

mu á pă há tski, *fr.* mua, āpă, and hatski; gar-pike (?).

mu a tsú ka, *n.* (*tsuka, flat*); sun-fish.

mú dsi [wudsi], verbal root; roll up, fold by rolling.

mú pi [wupi], *v. t.*; to smell.

mú ti, *v. t.*, *1st pers. of* duti; I eat.

n.

n. Words heard to begin with the sound of n may be found under d; n and d being interchangeable letters. (¶¶ 20 and 21.)

óda

o.

o, *adv.*; much; used in compounds; synonymous with ahu, which may be derived from o.

o, a prefix to verbs forming nouns which are names of places and actions; often synonymous with adu. (¶¶ 49, 50).

o, a prefix of undetermined meaning to verbal roots. In the 1st and 2d persons, it commonly takes m and d as pronouns, preceded by a. (¶ 197).

ó da [-ra], *v. t.*; to pass another person on the road either by overtaking or meeting him.

o dă lípi [-nălípi, -rălípi], *n.*, *fr.* dalipi; the hide of an animal, the entire hide.

ó dák a pā ki, *n.*, *fr.* dakapäki; a flower, a blossom; sometimes accented on penultimate.

ó dák a pí líi, *n.*, *fr.* dakapilli; an ornamental flap on a garment; also odakapilli.

ó da ki, *v. i.*; to chirp, to make a stridulous sound.

ó dák sá kí, *n.*, *fr.* dakšäki; a contused wound; the act of giving a contused wound.

ó dák si pi, *n.*, *fr.* dakšipi; a subsequent time, a time after some other time mentioned.

o dá mu, *n.*, *fr.* damu; a deep spot in a stream; the channel of a river.

ó da pi [-ra-], *v. t.*; to find, to make an original discovery; not to recover something lost.

ó da sa' ti [ona-], *n.*; a name, a designation; not a proper name.

óda

ó da ša' ti, *v. t.*; to name, to speak of or call by name. In the conjugation of this word, o is not preceded by a, as in other verbs beginning with 'o'.—oma-
daša'ti, I name. odadaša'ti [ola-
naša'ti], you name.

ó dí dí, *n.*, *fr.* didi; gait, walk.—
odidi išia, said of a lame person.

ó dú še, *n.*, *fr.* duše; a place of deposit.

ó du ška šká pka, *n.*; spruce gum, such as the Indians themselves gather. That obtained from the traders is called ma-
šíka.

ó dú tsi, *n.*, *fr.* dutsi; a mine; a place where anything may be obtained with certainty.

ó hi, *v. t.*; to be fond of; said of the affection of pets for their owners.

ó ha ta dui, *v. i.*; becoming pale.

ó ha ti, *adj.*, *fr.* liati; white, bright, clear, or pale; often used synonymously with ihi-
täki.

ó ha ti ke, *v. t.*; to make pale, to bleach or whiten.

ó ha ti kša, *adj.*; continually or habitually pale.

ó ka, *n.*, *adv.*; yonder, over there.

ó ka du, *adv.*; in a distant place (pointed to), yonder; beyond.

ó ka ko a, *adv.*; at a distant place, at yon place; at the other side.

ó ká ta, *v. t.*; to put on an article of clothing, to dress.

ó ki, *v. t.*; to surround the base, to surround one end of an object; to maintain in position or support by thus surrounding,—

opă

as a candle is held in a candlestick, as the teeth are held in the gums.

ó ki, *n.*; a plume, a feather, something plumose.

ó ki íc pu, *n.*, *fr.* oki and iepu; a tassel.

ó ki pa di, *v. t.*, *fr.* oki and apadi; to grow up around; said of young saplings or twigs growing around a parent tree.

ó ki pa pi, *v. t.*; to find, to recover something lost. See ¶ 197.

ó ktsi, *n.*, *?fr.* katsi; darkness; hence, one of the names for night.—hidi oktsi, this night.

ó ktsi a de, *n.*, *adv.*; almost night; almost dark; after sunset.

ó ktsí a du [-ru], *adv.*; during the night.

ó ktsí a duk [-ruk], *n.*, *adv.*; next night; during the approaching night.

ó ktsí še du, *n.*, *adv.*; last night; during last night (¶¶ 256, 257).—oktsisedu itaočakoa, before last night.

ó ktsí še ru, same as last word.

ó ná wu, same as odamu.

ó' pa, *n.*; evening, near sunset.

ó' pa de, *n.*, *adv.*; near evening, late in the afternoon.

ó' pa du, *adv.*; during the evening.

ó' pa duk, *adv.*; during the coming evening.

ó' pă pe, *v. t.*; to bedaub slightly, to bespatter, to stick on in small quantities.

ó' pă ša, *?n.*; a tucking.

ó' pă šá ku, *n.*, *fr.* opaša and ku; to give a tucking, *i. e.*, to tuck in the edges of bedding.

ópa

ó **pa še**, *v. t.*; to tuck bedding.

ó **pe**, *v. t.*; to contain to hold, as a box or vessel.

ó **pč**, *n.*; tobacco. This name is often applied to articles mixed with, or used in place of, tobacco, as bark of *Cornus* or leaves of *uva ursi*.

ó **pč ha ša** or **opčhaša**, *n.*; the bark of *Cornus stolonifera*, or *Cornus sericea*, dried and prepared for smoking, "kinueke-nick".

ó **pe hi**, *v. t.*, comp. of *ope* and *hi*; to smoke tobacco or any substitute for tobacco.

ó **pe i ši**, *n.*, fr. *ope* and *iši*; a tobacco-bag.

ó **pe pa mč tsi**, *n.*, fr. *ope* and *pamitsi*; a board on which tobacco is cut. This word is not formed according to ordinary etymological rules; it was probably originally *opeipamitsi*.

ó **pša ša**, *v. t.*; to stop, to jar, to arrest motion; said of an object against which a person stumbles in walking.

ó **ptsa ti**, *v. t.*, to encircle or surround closely; to hold by surrounding closely; often used synonymously with *oki*.

ó **ti**, *v. i.*, *adj.*; cooked; ripened; scalded.

ó **ti he**, *v. t.*; to scald or cook.

ó **ti ke**, *v. t.*; to cause to cook or ripen; to put fruit away to ripen.

ó **tšia mi** [-wi], *v. i.*, *adj.*; numb; paralyzed; said of the feeling in the limbs produced by pressure, and commonly called "sleepiness".—matsi *otsliawits*, my foot is asleep.

ó **tšia mi ke**, *v. t.*; to make numb, or "sleepy".

páh

ó **ze**, *n.*, fr. the verb; a drink, a cup of water or other fluid.

ó **ze**, *v. t.*; to pour into, to fill or partly fill a vessel; also to plant or sow seed.

p.

pa, *v. t.*; to reduce to powder by grinding or pounding.

pa, a prefix to verbs, commonly signifying that the action is performed by the hands or is capable of being performed by the hands. (¶ 154).

pa dó pi, *adj.*, ? fr. *padui*; short in stature, low-sized.

pa dó pi di, *adj.*; very short.

pa du á du i, *v.*, fr. *padui*; shortening; decreasing in length.

pá du i, *adj.*; short.

pá du i di di, *n.*, fr. *padui* and *didi*; ceremonial processions performed by bands or secret orders of the tribe, in which the performers follow one another in a circle, taking very short steps and singing as they move. These processions are commonly called "medicine dances" by the whites; but the Hidatsa apply a different term to a dance.

pá du i ke, *v. t.*; to shorten; shortened.

pá du i kša, *v.*, *adj.*; constantly and excessively short.

pá hi, *v.*; to sing.

pá ha du i, *v. i.*; becoming chafed or blistered.

pa lió hi, *v. t.*, ? fr. *liolii*; said of ice when it begins to break in the spring.

pá hu, *v. t.*; to spill; imperative form.

páh

pá hu e, *v. t., fr.* *liu* or *line*; to spill out, to pour; to empty by pouring.

pá ka dé, *v. t.*; to stick into or thrust through, to impale.

pa ká pi, *v. i., fr.* *kápi*; to be torn, as in walking through rose-bushes.

pá ki di, *v. t.*; to push, to shove away with the hand.

pá ki si, *v. t.*; to rub gently in one direction with the hand, as in smoothing the hair or stroking a cat.

pa ki ti, *v. t., fr.* *kiti*; to press to smoothness, to make smooth by pressure with the hands.,

pa mí di, *v. t., fr.* *midi*; to twist with the hand.

pa mí tsi [-witsi], *v. t., fr.* *mitsi*; to cut fine by pressing on with a knife held in the hand, as in cutting up tobacco or other material on a board preparatory to smoking.

pa míu dsi [-wudsi], *v. t.*; to roll up with the hands, to roll as a long strip of cloth or carpet or bandage is rolled; to fold or pack by rolling.

pa sá ki, *v. t.*; to engirdle or cover, as with a belt.

pa sá ki, *v. t.*; to love or like; possibly a figurative application of *pasáki*, to engirdle.

pa škú, *v. t., fr.* *šku*; to extract by pushing with the hand, to shove a cork into a bottle, to push a bullet out of a wound.

pá' tā, *imperative of* *pá'te*.

pa tā ki, *v. t.*; to place in contact. See *ipatáki*, *kipatáki*, and *mákipatáki*.

pá' te, *v. t.*; to turn over; to tumble over.

pat

pá ti, *v. i.*; to fall down off of, to drop from a height.

pá ti he, *v. t.*; to throw or knock down; to throw down from.

pá ti ke, *v. t.*; to cause to fall, to throw down, to remove a support and allow to fall.

pa tó' ti, *v. t., fr.* *to'ti*; to wave or agitate back and forth; to wave with the hand; to make a signal by waving.

pá tsá ki, *v. t., fr.* *tsáke*; to cut; to cut with a knife or instrument held in the hand.—*patsák*, imperative.

pa tsá' ti, *v. t., fr.* *tsati*; to puncture.

pá tsa ti, *n.*; the west, the land to the west of the Hidatsa.

pá tsa ti ha, *adv.*; westward.

pá tsa ti koa, *adv.*; at or in the west.

pa tská, *adj.*; flattened, having one or more plane surfaces.

pa tská pi, *v. t., fr.* *tskápi*; to prick with a pin; to stick with an instrument held in the hand.

pa tskáš, *n.* proper. See Local Names.

pa tskí di a, *n., fr.* *patska*; cactus, particularly the different species of *Opuntia* or prickly pear.

pa tskí di a ó ka, *n., fr.* *pátskidaoki and a*; the round cactus of the Upper Missouri, which bears a pleasant edible fruit.

pa tskí di a ó ki, *n., fr.* *pátskida and oki* (alluding to the way in which the fruit grows on the plant); the fruit of the round cactus or *Mammillaria*. The name has recently been applied to figs.

pāt

pā tskú pi, *v. t., fr.* tskupi; to fold up as a blanket or robe is folded.

pa wí di, same as pamidi.

pe, *v. t.*; to swallow; to take a meal in which both liquid and solid food are served.

pe, *v. t.*; to grind, as coffee in a mill.

pe da ku dū ti, *n., fr.* pedi, aku, and duti; a vulgar name sometimes applied to dogs; offensive epithet applied to persons whom they wish to liken to dogs.

pe da ku pā' te, *n., fr.* pedi, aku, and pā'te; a species of beetle.

pé de tská, *n.*; the large crow or raven.

pé de tská i ta hi" pi ša, *n.*; *Phlox aristata*.

pe de tski šta pé di, *n., fr.* pëtska and ištapedi; a sort of soft hail or snow falling in globular flakes, "mountain snow".

pé di, *n.*; any offensive matter or excretion, dregs, ordure.

phié ta, *n.*; nasal mucus.

phié ta i si, *n.*; a pocket-handkerchief.

phu, verbal root, or *?fr.* liu; squeeze out and let fall.

phu ti, *v. or verbal root ?fr.* pliu or liu; squeeze forward, squeeze out. See kipluti.

pi, *v. t.*; to tattoo.

pi, verbal root; penetrate. As a verb, often used synonymously with ipi.—mapi, dapi.

pí a, *v. i.*; crepitate.

pi á ti, *v. i., fr.* pia; denoting desire or readiness.

pi dā lipa, *v., adj.*; light and thin, as silken goods.

púa

pi di e, *v., adj.*; ruffled or frilled, ornamented with a ruffled border.

pi ē, *v., adj.*; smoky; said of atmosphere rendered disagreeable by smoke.

pi ē kša, *adj.*; constantly and disagreeably smoky.

pi ta kic tí a, *adj.* See pitikicia.

pi ti ka, *num. adj.*; ten.

pi ti kic tí a, *num. adj., fr.* pitika and ictia; one hundred.

pi ti kic tí a-á ka ko di, *num. adj.*; one thousand.

pkí ti, *v. t., fr.* kiti or pakiti; to smooth out; to iron clothes.—mapkiti, I smooth. dapkiti [na], you smooth. The word pkiti alone is rarely heard; for in the third person the intensive form, kipkiti, is used.

pó a du a dsi, *adj., fr.* poadui; of a hemispherical or somewhat spherical appearance.

pó a du i, *adj.*; globular, hemispherical, or nodular.

pó a du i ke, *v. t.*; to make globular.

pšu, verbal root; dislocate; knock out of line.

pšu ki, *v. i.*; to belch.—mapšuki, I belch. dapšuki, you belch.

pšu kic tí, *v. i., fr.* pšuki; denoting desire or readiness.

pšu ti, *v. t., fr.* pšu; to dislocate.—kipšuti is the more common form.

ptsú ti, *v. t.*; to shove or thrust forward, to protrude. See kiptutsuti, which is the form most commonly used.

pú a, *v. i., adj.*; to swell; to be swollen, as a bruise; also to rot or become putrid.

púa

pú a de, *v. i., adj.*; to be tainted or sour, but not decidedly rotten.

pu á du i, *v. i.*; becoming swollen, swelling gradually and constantly.

pú a ke, *v. t.*; to cause to swell, to inflict an injury which produces swelling; swollen.

pu á káa, *v. i.*; constantly swollen.

pú dsi, *v. t.*; to mark with fine indentations closely set; to sew with fine stitches; to wrap fine thread closely around; to wind colored horsehairs or porcupine quills closely around a buckskin string for ornament. The object of this verb is the name of the material used in wrapping or marking.

pú dsi ke, *v. t.*; to cause to be finely sewed, indented, or wrapped. The object of this verb is the name of the article on which the marking or wrapping is done.

pu é, *n.*; visible vapor from warm water; mist, fog.

pu É, *v. i.*; to steam (said of water); misty.

pú hą ki, *n.*; sand.

pu" hą ki a té, *n., fr. pulaki and ate*; a sand-bar appearing above the surface of the water; a sandy island.

pú hi, *n.*; foam or lather.

pú hi, *adj.*; freckled, blotched.

pú hi, *v. i.*; to foam.

pú hi ke, *v. t.*; to cause to foam, to agitate until a foam is produced.

pú pu, *n.*; a tall species of grass, the Dakota *cedi*.

pú zi, *adj.*; spotted, figured, or striped.

šah

pú zi ke, *v. t.* to mark or ornament with spots or figures; spotted.

pú zi ke, *n.*; the domestic cat, an animal not long known to this tribe. The name is said to come from puzi; but it was probably, to some extent, suggested by the English term pussy-cat.—puzike sounds just as the Hidatsa would be most likely to corrupt or mispronounce pussy-cat.

pú zi ke da ka, *n.*; a kitten.

r.

r. Words heard to begin with the sound of r may be found under d, these letters being interchangeable. See §§ 19, 20, 22.

s.

s. Words heard to begin with the sound of s may be found in this dictionary with ts for their first letters. See § 17.

š.

ša, *n.*; same as šada.

ša á ka, *n.*; a frog.

šä da, *n.*; pudendum muliebre.

ša hě, *n.*; the Cree or Knistineaux Indians. Assineboine "sha-i-yé". Other tribes of this region call the Crees by names which sound much like šahe or shaiye. There are various explanations of the derivations, but they are all doubtful.

sák

sá ka, *n.*, same as šaaka; a frog.

In the first syllable, the vowel is prolonged or pronounced as if doubled.

sá ka du šú ki, *n.*, fr. šaki and adušuki; the knuckles.

sá ká pi, *adj.*; tepid, luke-warm.

sá ká pi he, *v. t.*; to make tepid.

sá ki, *n.*; the human hand; sometimes applied to the fore-paws of brutes.—šaki, alone and in derivatives beginning with it, is commonly preceded by the pronoun. See išaki.

sá ki a du tsá mi he, *n.*; fingers.

sá ki du má ta du, *n.*, fr. šaki and dumatadu; the middle finger.

sá ki i ó ptsa ti, *n.*, fr. šaki and ioptsati; a finger-ring.

sá ki i ta ki da ka" he, *n.*, fr. šaki and itakidakabe; a span; a span measure.

sá ki ka zi, *n.*, diminutive of šaki; the little finger.

sá ki ka zi ú ti du, *n.*; the third finger. See utidu.

sá ki ó ptsa ti, a contraction of šakiioptsati.

sá ki ta, *n.*; the thumb.

sá kú pa du i, *v. i.*; becoming crooked, warping.

sá kú pi, *adj.*; crooked.

sá kú pi he, *v. t.*; to distort; to bend.

sá kú pi ke, *v. t.*; to make crooked.

sá mi, hypothetical word; aunt. See išami.

sá pu a, *num. adj.*; seven.

sá pu a he, *v. t.*; to make into seven forms or parts.

sá pu a he ke, *v. t.*; to cause to

sét

make into seven; nearly synonymous with šapuake.

sá pu a ke, *v. t.*; to separate into seven parts, to divide into sevenths; divided into sevenths.

sá pú a pi ti ka, *num. adj.*; seventy.

sá sa, *v. adj.*; to fork or divide; forked, branched.

sá sú ka du i, *v. i.*; becoming dull or blunt.

sá sú ki, *adj.*; dull, as an edge-tool.

sá sú ki he, *v. t.*; to tickle.—ni-šasukimáwits, I will tickle you.

sá sú ki ke, *v. t.*; to cause to be dull.

sé, *demonst. pron.*; that one, that thing.—séts, that is he, that is the very one.

sé du, *adv.*, fr. sé and du; there; then; at that very time or place. As a suffix, this word is used to denote time, as the English *last* or *ago*. (¶ 255).

sé i ške, *adv.*, fr. sé and iške; just as directed; just as ordered.

sé ka, *adj.*, fr. sé and ka; of the same size as something previously described.

sé ko a, *adv.*, fr. sé and koa; there, at that very place.

sé ru, *adv.*, same as šedu.

sé sa, *adj.*, *adv.*, fr. sé and iša or iše; same as šeše.

sé še, *adj.*, *adv.*; resembling something previously described, "just like that".

sé šets, a form of the last word used when it is desired to agree with some particular version of a story; "it is just as you say".

sé tă, *adv.*; "not the same as that", "not just that".—šetăts.

sé tsá ki, verb or phrase used as

šia

a pronoun; that alone; he or she unaided or unaccompanied.

ši a, synonymous with **še**. Possibly the latter is a contraction.

ši a ka. See **šeka**, **šiakats**.

ši di, *adj.*; tawny, dull yellow.

ši di ke, *v. t.*; to make tawny, to color a dull yellow.

ši di ši, *v. t.*, *fr.* **diši**; to hasten, to be in a hurry.—**dišidiši**, hurry thou.

ši di ši ke, *v. t.*; to cause to burry, to make hasten.

ši ká ka, *n.*; a young man.

ši kí a, *adj.*; curly, as the hair of a buffalo; said also of tangled underwood.

ši ki he, *v. t.*; to curl.

ši pa, *n.*; the bowels.

ši pe, *adv.*; tangled, hard to penetrate; said of bad-lands, dense woods, etc.

ši pi, *adj.*; black, pure black.

ši pi he, *v. t.*; to blacken; to apply powdered charcoal.

ši pi ša, *adj.*, *fr.* **šipi** and **iša**; blackish; of a very dark blue, brown, or other color scarcely distinguishable from black; often applied to pure black.

ši pi ša de, *adj.*; almost black, distinguishable from black, but approaching it.

ši pi ša dsá du i, *v. i.*; becoming dark, as the face from exposure to weather.

ši pi šá dsí, *adj.*; resembling black, seeming to be blackish.

ši pi šá dsí he, *v. t.*; to darken, to deepen or darken the color.

ši pi šá dsí ke, *v. t.*; to dye of a darkish color.

ši pi šá du i, *v. i.*; darkening, becoming blackish (as iron allowed to cool); said when re-

ta

porting the progress of an operation for dyeing of a blackish color.

ši pi ša ke, *v. t.*; to make very dark; to dye anything of a black or blackish color.

ši ta, hypothetical. See **išita**.

ške, *v.*; command; direct.

šku, verbal root; force through, extract.

šó ki, *adj.*; broad; often used for dull. See **šasuki**.

šú a, *adj.*, *adv.*; slow; slowly.

šú a ha, *adv.*; slowly.

šú a ke, *v. t.*; to cause to move slowly, to retard motion.

šú e, *v. t.*; to spit.

šú i, *n.*; unmelted fat, adipose tissue.

šú ka, perhaps hypothetical; a dog, a beast of burden; *same as Dakota*, **šunka**; found in the words **itsuašuka**, **itašuka**, **mašuka**, etc.

šú ki, *adj.*; *same as šoki*.

t.

ta, *adv.*; only, but; commonly pronounced as if suffixed.

tá or ta', an adverb and adverbial suffix denoting negation; not. As it commonly terminates a sentence, it is often heard pronounced **täts**. Ex.—**itskits**, *it is large enough*. **itskitäts**, *it is not large enough*. (¶ 260).

ta, a suffix to nouns and pronouns denoting possession, particularly acquired or transferable possession. (¶ 85).

ta, *prep.*; toward, in the direction of, etc.; suffixed to nouns, it forms adverbs. (¶ 261).

ta

ta, *v. i. and t.*; to kill; to be killed.

tá da to di [-la-], to discharge a gun.

ta dē, *v. i.*; almost killed; nearly dead.

tá di [-ri], *v. t.*; to cross over, to go from one side to the other; to row or swim across a stream.

tá du, hypothetical. See itadu.

ta hé, *v. t., fr. ta*; to kill; he kills.—tamats, I kill. tadats, you kill. tahets, he kills.

ta hú', *n., v.*; thunder; to thunder. Like most other tribes of the plains the Hidatsa attribute thunder to the movements of a great bird.

ta hú i da ka, *n., fr. tabu' and idaka*; low rumblings of thunder following a loud peal.

ta hú i kí sís, *n.* See Local Names.

tá ka, *interrog. pron.*; what; which.

ta ka dá [-ra], what do you say?

tá ka ta, *inter. adv., fr. taka*; in what direction, whither.—tápata and tóta are synonyms more commonly employed.

tá ki, *adj.*; white. See atáki and ilótaki.

ta mú a [tabua], *v., fr. mua*; to make a loud ringing sound, to be ringing, to ring.

ta mú hí, *adj.*; very fine, minute.

ta mú hí di, *adj.*; exceedingly fine, very minute.

tá pa, *interrog. pron.*; what? what is it?

tá pá, *adj.*; soft, easily broken or yielding.

tá pá i, *adj.*, same as tāpa.

tip

tá pa ta, *adv.*; in what direction, whither.—tapata dade, where are you going?

ta pé, *interrog. pron.*; who.

ta pé i ta, *interrog. poss. pron.*; whose.

ta pé ta, same as tapeita.

ta pi, verbal root; press, squeeze. See dutápi, etc.

tá ta, *adv.*; referring to past time not very distant; a short time ago, some time ago.

tá ta ko a, *adv.*; at or during a past period not very distant.

ta tsá dsi, *adj., fr. tātsi*; thickish, appearing to be thick.

ta tsá du i, *v.*; thickening.

ta tsi, *adj.*; thick, as cloth, etc.; also used to express total obscurity of the sky. See apalitatsi.

ta tsi ke, *v. t.*; to thicken; thickened.

ta wú hí, same as tamulii.

te, *v., adj.*; dead.—tets, he is dead.

te dú ti [-ruti], *n.*; a prairie terrace; a low open plain.

té he, *v.*; to die.—temats, I am dying.. temamits, I will die.

ti, a suffix to verbs denoting readiness or desire to perform an action; to be about to —.

tí a, *adv., same as tie.*

tí di a, *v. i.*; to run.

tí di é ke, *v. t.*; to cause to run; to race a horse.

tí e, *n., adv.*; a long time; long continuing.

tí e duk [-ruk], *adv.*; referring to distant futurity.

tí e hi duk, *adv.*; when a distant future time shall arrive.

ti pi a, *n.*; mud.

ti pi a da zi. See Local Names.

ti pi á tsa ki, *v., adj., fr. tipia*

tip

and tsaki; soiled with mud, be-spattered with mud.

ti pi á tsa ki ke, *v. t.*; to cause to be soiled with mud.

ti ša or ti še, *adj., adv.*; far, distant; to a distance.

ti tsá du i, *v. i., fr. titsi*; thickening, increasing in diameter.

ti tsi, *adj.*; thick, as a fat or swollen limb or the trunk of a large tree; refers to diameters of cylindrical bodies.

ti tsi ke, *v. t.*; to thicken, to increase in diameter; thickened.

ti tsi ksa, *adj.*; thick excessively and habitually, as a permanently swollen limb.

to, *interrog. adv. and pron.*; what place? what person? what kind or color?

tó du [-ru], *adv., fr. to and du*; in what place? wherein? where-at?

to ha dsá du i, *v. i., fr. tohadsi*; assuming a bluish hue.

to ha dsi, *adj.*; having a bluish or impure blue color.

to ha dsi ke, *v. t.*; to dye an impure blue color.

tó ha du i, *v. i.*; assuming a blue color.

tó hi, *adj.*; blue; denotes pure or positive blues, sky-blue, ultramarine.

tó hi ke, *v. t.*; to dye anything a pure blue.

tó hi ša, *adj., fr. tohi and iša*; of a color allied to blue; green. See *mika'tohiša*.

tó hi ša ke, *v. t.*; to dye anything green or other color allied to blue.

tok, *adv.*; it is used after sentences and verbs to denote prob-

tsa

ability or uncertainty; hence, it is often used interrogatively and is frequently followed by *madiets, I suppose*.

tó ka, *adv., fr. to and ka*; where-to? where? whither?

tó ka' ta or tó kta, synonymous with *toka*.—*tókatadade* [*toktadade, toktalale*], where are you going?

tó pa, *num. adj.*; four.

tó pa he, *v. i. and t.*; to part in four.

to pa hé ke, *v. t.*; to cause to part in four.

tó pa ke, *v. t.*; to divide into four parts; divided into four parts.

to pá pi ti ka, *n., adj., fr. topa and pitika*; forty.

tó sa, *interrog. adv., fr. to*; how? in what manner?

to šé, *interrog. adv.*; why? wherefore?

tó ta, *interrog. adv., fr. to*; in what direction? toward what place?—*tótadade* [*totarade, totalale*], in what direction are you going?

to' ti, verbal root; implying sudden, repeated reversion of motion. See *dato'ti, duto'ti, pato'ti*, etc.

tsa, *adj.*; raw, uncooked.

tsa, verbal root; separate, divide.

tsá da, *n.*; grease, oil.

tsá da, *v. or verbal root*; slide, move smoothly.

tsá da ke, *v. t.*; to make slide, to cause to assist to slide.

tsa dá tsa ki, *adj., fr. tsada, grease, and tsaki*; soiled with grease.

tsa hí du mi di, *v. i., fr. dumidi*; to suffer from vertigo.

tsa

tsa ká dsi, *adj.*, *fr.* tsäki; moderately good; rather pretty.

tsa ká dsi ke, *v. t.*; to make moderately good.

tsa ká du i, *v. i.*; improving, becoming good.

tsa kák', *interj.*; an expression of contempt or disapprobation.

tsa ká ka, *n.*; a bird.

tsa ká ka da ka, *n.*; an egg; eggs.

tsa ká ka hi, *n.*, *fr.* tsakaka and hi; feathers, any portion of a bird's plumage.

tsa ká ka i kí si, *n.*; a bird's nest.

tsa ke or tsäki, modified verbal root; to cause to be divided.

tsá ki, *v. i., adj.*; to be staitred with —; to be rendered offensive; suffixed to nouns it forms adjectives; as amatsaki, tsadatsaki, *et al.*

tsá ki or tsäkits or sákits, *adj.*; good; pretty; often accented on last syllable.

tsá ki, *v.*; alone, by itself; used only with pronouns. See itsäki, mitsäki, and setsäki.

tsá kíc ti, *adj.*, *fr.* tsäki; very good; very beautiful.—tsäkictidi denotes a still higher degree of excellence than tsäkicti.

tsá ki há, *adv.*; quiet, quietly.

tsá ki há mak, *v. comp., imperative*, *fr.* tsäkiha and amak; sit quietly, stay quiet.

tsá ki he, *v. adv.*, *fr.* tsäki; well, in a satisfactory manner; to act well.

tsá ki ke, *v. t.*, *fr.* tsäki; to improve, to make good, to cure a disease; improved, cured, restored.—kitsäkike is more frequently employed.

tsa

tsa kíš, *n.*; something inferior or worthless, a nuisance.

tsa mák, a form of tsame, used in the sense of a noun.—tsamak išíats, its being hot is bad, *i. e.*, the heat is oppressive.

tsa mé [-we], *adj.*; hot, very warm.—tsawéts, it is hot.

tsa mé a te [-we-], *v. i., fr.* tsame and ate; to perspire.

tsa mé he, *v. t.*; to heat.

tsa mé ke, *v. t.*, to make hot, to change from hot to cold; heated.

tsa mé kša, *adj.*; constantly warm; very warm.

tsa mú tsa dsi [-wu-], *adj.*, *fr.* tsamutsi; straightish, nearly straight or appearing to be straight.

tsa mú tsa du i, *v. i.*; straightening.

tsa mú tsi [-wu-], *adj.*; straight.

tsa mú tsi de, *adj.*; almost straight.

tsa mú tsi he, *v. t.*; to straighten.

tsa mú tsi ke, *v. t.*; to straighten; straightened.

tsá pi, *adj.*; puckerred, wrinkled.

tsá ti, *v. adj.*; smoothed; oiled; polished.

tsa' ti, verbal root, or *fr.* tsa; stick, impale.

tsá ti ke, *v. t.*, *fr.* tsati; to polish.

tsá tse or tsätsi or sätsi, *n.*; a species of goshawk or falcon, known on the Upper Missouri as the "spotted eagle".

tsa tsú i ta ma pa, *n.*; the pasque flower or pulsatilla.

tsa tsú ki, *adj.*, *fr.* tsuki and *tsa*; hard to break, not brittle.

tsa tsú ki ke, *v. t.*; to render hard; hardened.

tsi

tsi, *n.*, hypothetical word; foot; hind paw. See itsi, ditsi, and matsi.

tsi, a prefix to verbs denoting a low or jingling sound. See tsimna and tsitseite.

tsi. See tsidi.

tsi dā dsi, *adj.*, *fr.* tsidi; yellowish; orange-colored.

tsi dā du i, *v. i.*; becoming yellow.

tsi di, *adj.*; yellow. In compound words, this is often represented by its first syllable 'tsi', which may be a word wherefrom tsidi is derived.

tsi dí a, *same as* tsidie.

tsi di á du i, *v. i.*; becoming cold.

tsi dí e or tsí di ets, *adj.*; cold; refers chiefly to reduction of temperature in inorganic bodies.

tsi dí e, *n.*; cold weather; winter is sometimes so called.

tsi dí e ke, *v. t.*; to cause to be cold; chilled.

tsi di ke, *v. t.*, *fr.* tsidi; to dye of a yellow color.

tsí di sē pi, *adj.*, *fr.* tsidi and sipi; bay; said in describing horses.

tsi kó a, *adj.*; having a marked but not unpleasant taste, sweet, salty, savory.

tsi kó a de, *adj.*; almost salty, having a slight saline taste; said of such "alkali springs" and creeks as have water not very strong or unpalatable.

tsi ko á dsi, *adj.*; sweetish.

tsi ko á du i, *v. i.*; becoming sweet; said of coffee which is being alternately sweetened and tasted.

tsí

tsi kó a ke, *v. t.*; to sweeten; sweetened.

tsi mū a [-bua], *v. i.* and *t.*, *fr.* mua; to jingle, as metallic pendants, steel chains, etc.

tsí pa, *n.*; a marmot; a prairie-dog.

tsi pa ku sú ti, *n.*; the burrowing owl, which dwells along with the prairie-dog.

tsí pa tso pe, *n.*, *fr.* tsipa and tslope; the striped marmot, *Spermophilus tridecem-lineatus*.

tsí pi, *v. i.*; to sink, to sink in water.

tsí pi de, *v. i.*; almost sunken, sinking but rescued in time.

tsí pi ke, *v. t.*; to cause to sink; to scuttle, overload, or upset a boat and make it sink.

tsí pi ti, *v. i.*, *fr.* tsípi; to be in a condition to sink, or ready to sink; said if something falls on the surface of the water, and it is yet uncertain whether it will sink or not; said of a river-bank which is being gradually washed away.

tsí pi ti de, *v.*, *adj.*; nearly in a position to fall upon water; said of portions of a river bluff that are cracked off and ready to topple, or of anything in danger of falling on water.

tsí pi ti ke, *v. t.*; to cause to fall upon water; to place in a condition favorable to sinking.

tsí ta, *n.*; the tail of a quadruped.

tsí ta si pi sa, *n.*, *fr.* tsita and sipiša; the black-tailed deer, *Cervus macrotis*.

tsí ta tā ki, *n.*, *fr.* tsita and tāki; the white-tailed deer, *Cervus virginianus*.

tsí

tsí tsi de, *v. i.*, *fr. tsí and ide*; to whisper.

tsí tská, *n.*; the "prairie-hen" of Western Dakota—the sharp-tailed grouse, *Pediocetes phasianellus* var. *columbianus*.

tsí tská do lípa ka, *n.*, *fr. tsí tská and dolipaka*; the Prairie-hen People, one of the hereditary bands or totems of the Hidatsa tribe.

tsí tská ic tí a, *n.*, *fr. tsitska and iktia*; the sage-hen, *Centrocercus urophasianus*.

tsí tún ki, *adj.*; turned up, pugged.

tská pi, verbal root; denotes pressure on a small surface; pinch, squeeze, poke.

tská ti, verbal root; pass or force through an aperture.

tskí ti, verbal root; denotes pressure on a small surface from different directions; strangle, shear, etc.

tskú pi, verbal root; bend, fold, double. See *datskupi* and *tskupi*.

tsó hi, *adj.*; pointed, tapering.

tsó hi ke, *v. t.*; to point, to taper.

tsó ka du i, *v. i.*, *fr. tsoki*; becoming hard, solidifying, congealing.

tsó ki, *adj.*; hard; resisting pressure, but not necessarily hard to break.

tsó ki he, *v. i. and t.*; to harden.

tsó ki ke, *v. t.*; to harden by baking or otherwise; hardened by any obvious cause or process.

tsó pe, *v. i.*; to make a chirping or smacking sound.

tsu, *n.*; half; side; division; compartment.

tsu, *adj.* (radicle); smooth, flat.

tsú a, *adj.*; narrow.

tsú

tsú a de, *adj.*; almost narrow enough.

tsú á dsi, *adj.*; narrowish, seemingly narrow.

tsú a he, *adj.*, *? fr. tsua*; synonymous with *tsohi*, which may be a contraction of *tsuahe*.

tsú a ke, *v. t.*; to make narrow.

tsú á ta, *n.*; brains.

tsú he, *v. t.*, *fr. tsu*; to divide into two parts; to halve.

tsu i ta dó ta du, *n.*, *adv.*, *fr. itadotadu*; bottom-land on the near side of a river; in the bottom-land, etc.

tsu i ta dó ta ko a [-lota-], *adv.*; at or on the portion of bottom-land or flood-plain on the near side of the river, "on the point this side".

tsu i ta ó ka du [-ru], *n.*, *adv.*, *? fr. itaokadu*; the part of the bottom-land beyond a river; on the opposite side of the river in the bottom.

tsu i ta ó ka ko a, *adv.*; at or in the bottom on the opposite side of a river.

tsú ka, *adj.*; flat, as low ground.

tsú ka, *adv.*; at or in the bottom-land.

tsú ki, *adj.*, same as *tsoki*.

tsú ta, *n.*, *adv.*; a half; the side of a house; an apartment; in an apartment.

tsú ta he, *v. t.*; to break into halves.

tsú ta ka, *adv.*; within a half or portion; in one side.

tsú ta ta, *adv.*; toward one side; toward one half or portion.

tsu tsú hi, *v. i.*; to rattle or stamp loudly.

tsú tsu te, *adj.*; smooth to the touch, soft; also *tsutsuti*.

tſé

tſé ke, *n.*; the large wolf.
tſé ſa do lipa ka [-no-], *n.*, *lit.*, *Wolf People*; the Pawnee Indians.

tſé ſa ma ſi, *n.*, *fr.* *tſeſa and inaſi*; a gray blanket.

tú a, *interrog. adv.*; nearly synonymous with to.

tú a ka, *interrog. adj.*, *fr.* *tua*; how much! how many!

tú a ka duk, *adv.*, *fr.* *tuaka and duk*; how long hence! how many days or nights hence?

tú a ka ruk, *adv.*, *same as tua-kaduk*.

tú a ka ſe du [-ru], *interrog. adv.*, *fr.* *tuaka and ſedu*; how long ago! how many days ago!

tú a kats, when tuaka stands alone as an interrogative it takes this form.

tú a mi, *interrog. adv.*, *fr.* *tua and mi*; how many?

tú a wiſts, *same as tuami*, with terminal 'ts'.

u.

u, *v.*; to wound; to be wounded.

u á, *v. t.*; to envy; he envies.—amáts, I envy. adáts, you envy. uáts, he envies.

ú a, *n.*; a wife, a wife by actual marriage; not perfectly synonymous with itadamia.

ú a he, *v. t.*; to marry. (¶ 203).

u a hé ke, *v. t.*; to cause to marry, to give or take in marriage; said usually of the female.

ú a ke, *v. t.*; to cause to be a wife; married.

u á lipi, *v. t.*; to smash by shooting.

úhi

ú a ka, *n.*, *?fr.* *ua and ika*; a man's brother's wife.

ú a ki, *n.*; anything used as bedding, except a pillow; a mattress, sheet, blanket, robe, or skin used as bedding.

ú a ki t̄a t̄i, *n.*, *fr.* *uaki and taatsi*; a mattress; a tick.

u á k̄a, *v. i. and t.*, *fr.* *uá*; to envy habitually, to be of an envious disposition.

u á ti, *v. t.*; to ridicule.

u á ti k̄a, *v. t.*; to ridicule unreasonably or habitually.

ú dsa du i, *v. i.*; drying, becoming dry.

ú dsi, *adj.*; dry, devoid of moisture; thirsty.

ú dsi de, *adj.*; nearly dry.

ú dsi ke, to cause to dry, to place before a fire to dry; dried.

ú e, *v. i.*; to boil. See midue.

ú e he, *v. t.*; to boil; be boils.

ú e tsa, *n.*; metal of any kind; coin; recently applied to money of any description and to the unit of our money, a dollar.—uetſa duetsa [luetsa], one dollar. uetsa topa, four dollars. uetsa itatshe, half a dollar.

ú e tsa hi ſi" ſi, *n.* (biſiſi, reddish); copper.

u e tsa í du ti, *n.*, *fr.* *uetſa and iduti*; a bridle-bit.

u e tsa ká' ti, *n.* (ká'ti, true); gold.

ú e tsa ma i kta de", *n.*, *fr.* uetsa and maiktade; a nail.

u e tsa ſi di, *n.* (ſidi, tawny); brass.

u e tsa ſi pi ſa, *n.* (ſipiſa, black); iron.

ú hi, *n.*; American antelope.

ú hi ma du ti, *n.*, *lit.*, *antelope food*; the prairie sage, *Artemisia*.

úi

ú i, *n.*; paint for the face, rouge, vermillion.

ú i i sì, *n.*, *fr. ui and iši*; a paint-bag, a small embroidered bag for holding vermillion or other paint for the face.

ú ka ki, *v. i.*, *? fr. kaki*; to roll, as a horse rolls himself on the ground.

ú ka t̄ ka zi, *n.* See Local Names.

ú ka ta ki, *n.*, *fr. uki and ataki*; a white earth which these Indians use in decorating their bodies.

ú ki, *n.*; indurated clay, compact earth of uniform appearance.

ú ki a t̄ ki, *same as ukataki*.

ú ma ta, *n.*; the south, land south of the Hidatsa hunting-grounds.

ú ma ta ha, *adv.*; toward the south.

ú ma ta ko a, *adv.*; at the south..

ú ma ta ta, *adv.*; southward, looking or moving south.

ú sa ti, *n.*; east, land east of the Hidatsa country.

ú sa ti ha, *adv.*; eastward, toward the east.

ú sa ti ko a, *adv.*; at the east, in the east.

z

ú sa ti ta, *adv.*; facing the east.

ú si, *n.*; the anal region.

ú ti, *n.*; base, bottom; root or larger extremity.

ú ti ha, *adv.*; toward the base or bottom; qualifies verbs denoting motion.

ú ti du, *adv.*; in the base, bottom, or root.

ú ti ko a, *adv.*; at the base. utikoa and utidu are often used in the sense of *near*, *beside*, or *joining*.

ú tsi tsa, *n.*; a variety of changeable weasel, or so-called "ermine".

ú zi a, *v. t.*; to pay a visit; to meet, to encounter.

w.

w. Words heard to begin with the sound of *w* may be found under *m.* (¶¶ 5, 20, 21).

z.

z. No words have been noted as beginning with *z.*

LOCAL NAMES.

The names of some localities known to the tribe are here given together for convenience of reference. The translations are in *italics*.

a di ša i ta pa" hiš, *fr. adiša, ita, and pahi; Song of the Ravens or Singing-place of the Ravens; a high butte situated between the Missouri and Little Missouri Rivers, west of Fort Berthold.*

a ma dé ta ku ši" diš, *fr. amadeta, aku, and šidiš; Tawny Bluff; a prominent river bluff on the south side of the Missouri, about fifteen miles below the mouth of the Yellowstone.*

a ma de ta ma pa" hiš, *fr. amadeta and mapahi; Song Bluff; a prominent point on the Missouri, below the last.*

a ma ic pu šá šaš, *fr. amaicpu and šasa; Forked Hill-top; a high butte south of the Missouri in the neighborhood of the upper Great Bend.*

a ma mäk i má ka da, *Lands Crossing One Another; the lower Great Bend of the Missouri, near Fort Thompson. The derivation is indicated in the word mäki-makadaha, which see.*

a má ti, *The Missouri River. Some of the tribe say that the name comes from ama, earth, and alludes to its muddiness; others think it is from mati, a boat, and alludes to its navigability.*

a ma" ti a du šá šaš, *fr. amati and adušaša; Fork of the Missouri; Milk River is sometimes so called.*

a má ti ka za, *fr. amati and kaza; Little Missouri River. The English name is a literal translation of the Hidatsa.*

a má ti pa" du is, *fr. amati and padui; Short Missouri; a small stream entering the Missouri from the south, above Fort Berthold.*

a ma tsí di o du tsi [-tsiš], *fr. amatsidi and odutsi; Ochre Mine; a place southeast of the mouth of the Yellowstone, where a yellow mineral pigment is obtained.*

a pá di a ziš, *fr. apadi and azi; Porcupine River; a stream entering the Missouri in Montana Territory.*

dä lipi tsa" tu a du a má kiš [nä-], *fr. dalipitsi, atu, adu, and amaki; Place Where the Bear's Head Sits; a high hill rising from the plateau, southeast of Fort Buford and north of the Little Missouri.*

dä lipi tsi a du a ma" kiš, *fr. dalipitsi, adu, and amaki; Place Where the Bear Sits; the termination of a mountainous ridge, immediately opposite the mouth of Milk River, Montana.*

dä lipi tsi a ziš; *Bear River; Milk River, Montana.*

dá' ta a zi [-ziš], *fr. da'ta and azi; Heart River; the Heart River, which enters the Mis-*

souri from the west, above Fort Rice.

dé zi a zi [neziaziš], *fr. dezí and azi; Tongue River; the Tongue River, a branch of the Yellowstone.*

do ki dá hi ta pa hiš [no-], *fr. dokidálíi, ita, and pahi; Singing of the Ghosts, or Where the Ghosts Sing; a high pinnacle of red rocks about mid-way between the Little Missouri and Yellowstone Rivers near the point of greatest proximity of the two streams.*

hi dá tsa, formerly the principal village of this tribe when they dwelt on Knife River.

hi dá tsa ti, *fr. hidatsa and ati; Dwelling of the Hidatsa Indians; the present village of the tribe at Fort Berthold.*

ha ha" tu a a du ta héš, *fr. haliatua, adu, and tahe; Where the Chippeway was Killed; a locality near the foot of the upper Great Bend of the Missouri.*

i kic ti" a a du ta héš, *Where Big Forehead was Killed; the Tobacco Garden bottom, at the mouth of Tobacco Garden Creek.*

i té ma tse e tsíš, *fr. ite and matseetsi; Face of the Chief; the Black Hills of Dakota.*

ma é tsi a ziš, *fr. maetsi and azi; Knife River; a name applied to two streams, one of which enters the Missouri from the north, above Fort Berthold, and the other from the south, below that place.*

ma ka dí sta ti, *fr. makadísta and ati; House of the Infants; a cavern near the old villages on Knife River, supposed to be inhabited by mysterious infants.*

ma o dé ša a zi [-me-], *fr. maodeša and azi; Nothing River or Nameless River; an affluent of the Little Missouri, entering the latter about one hundred miles above its mouth.*

ma pó kša a ti, *fr. mapokša and ati; Snake House; a cave near the Missouri River, on the north or left bank, close to Snake Creek. It is said, at some seasons, to swarm with serpents.*

ma pó kša a ti a zi [-ziš], *fr. Snake House River. So called by these Indians; but Lewis and Clarke have given the name as " Snake Creek ", and it has been thus known to the whites ever since. It enters the Missouri five miles east of Fort Stevenson, Dakota Territory.*

ma šu" ka ak šu a ma šíš, *fr. mašukaakšu and amashi; Earth-trap, or Eagle-trap, of Coral Berry; a point on the left bank of the Missouri, immediately below the upper Great Bend.*

má tą ki a ziš, *Dish River; Platte River, Nebraska.*

má tsu a zi [-ziš], *fr. matsu and azi; Cherry River; a stream which enters the Little Missouri from the east, above the maodešaaziš.*

ma u" pą ki hú pa i šiš, *fr. maupąki, hupa, and išiš; Like the Handle of a Mallet; a prominent bluff on the south side of the Missouri, nearly opposite the mouth of upper Knife River.*

mi da I si a ziš, *fr. midaiši and azi; Bark River; a stream which enters the Missouri from the south above the Yellowstone.*

mi dá tsa pi a ziš, *fr. midátsapi and azi; Powder River or*

Dust River; the branch of the Yellowstone now known as Powder River.

mi di ho pā [bidi-], fr. midi and hopa; *Sacred, Medicine, or Mysterious Water*; the Minnewakan or Devil's Lake, in northern Dakota.

mi di o dā mu a ziś [bidio-nawuazi], fr. midi, odamu, and azi; *River with Deep Spot or Channel*. Some say that this name signifies the *River that Rises*, or *River that Deepens*, and such may be liberal translations of the word; hence the English names of Rising-water and Tide-water Creek, and the French *L'eau-qui-mont*. This stream enters the Missouri from the north, about twenty-five miles west of the Grosventre village.

mi dī si a ziś, fr. midi, iśia, and azi; *Bad Water River*; the Muddy, a stream flowing from the north and entering the Missouri about twenty-five miles east of Fort Buford.

mi di tó hi a ziś, fr. midi, tohi, and azi; *Blue Water River*; a creek near Fort Berthold to the west.

mi te a tā di ke a ziś, fr. mi-teatadike and azi; *Box Elder River*; a stream entering the Missouri from the south, about thirty miles below the mouth of the Yellowstone.

mi tsí a da zi [mitsianazi], prob. fr. mi', tsi or tsidi, and azi; the Yellowstone River.

mi tsí i ta mi dā kśiś, fr. mitsi, ita, and midakśi; *Palisade of the Wedge*; a high conical hill in the valley of the Little Missouri, some eighty miles southeast of the mouth of the Yellowstone; a prominent landmark.

pā tskāś, fr. pātskā; the Coteau of the Missouri.

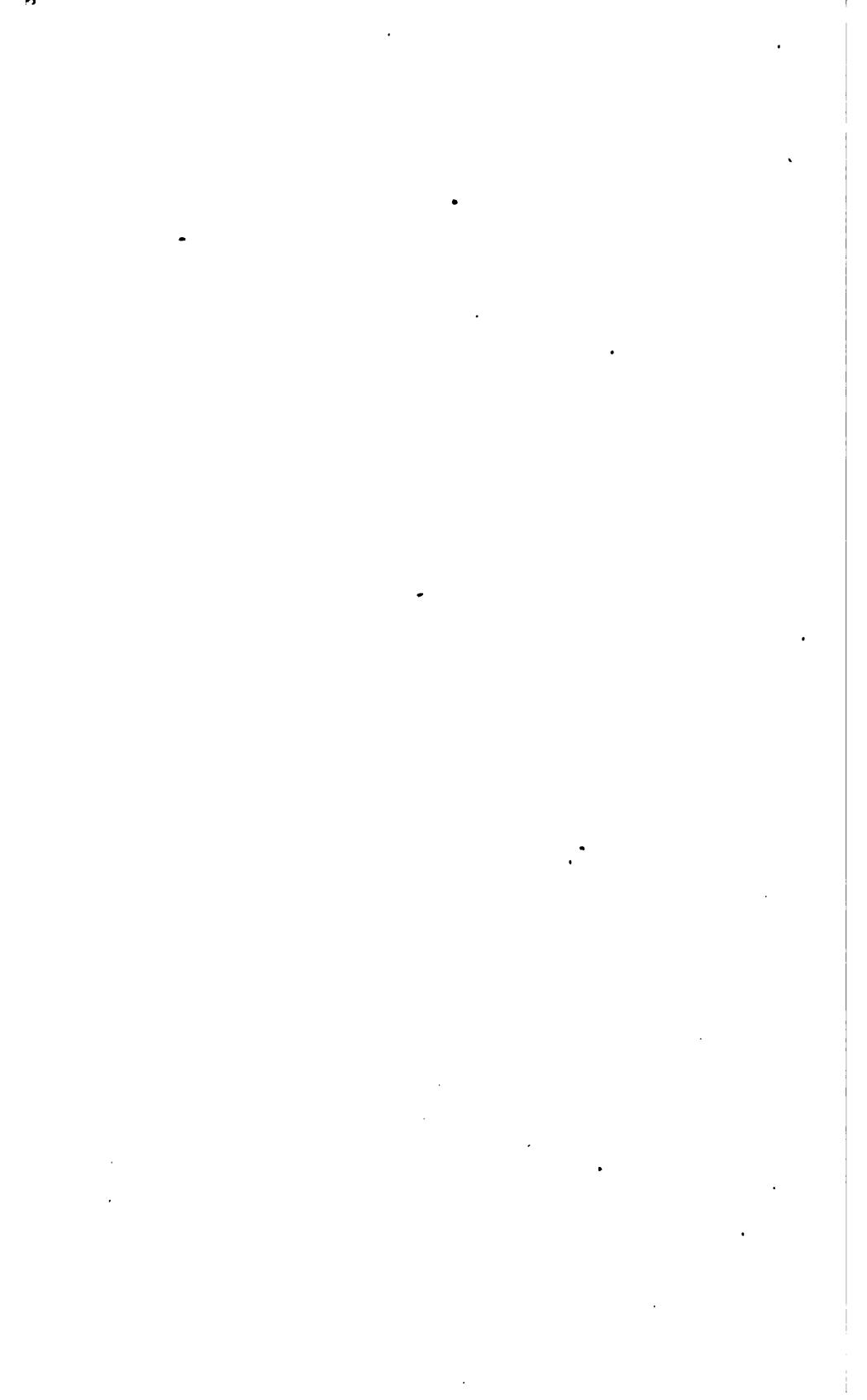
pe de tski" hi i ta a ma śiś, *Eagle-trap of Crow-(Crop) Breast*; the bottom-land in the neighborhood of Dry Fork, on the road between Forts Buford and Stevenson.

ta hú i ki śiś, fr. tahu and iki-śi; *Nest of the Thunder*; a prominent flat-topped hill lying south of the Missouri, near the amaic-puśaśaś.

ti pí a a ziś, or tipianazis, *Mud River*; the Big Muddy River, a stream flowing from the north and entering the Missouri about twenty miles west of Fort Buford.

ú ka tā ka ziś, fr. ukiatäki and azi; *White-earth River*. The White Earth River enters the Missouri from the north in W. long. $102^{\circ} 30'$ (nearly); it was formerly the extreme western boundary of Minnesota Territory.

ENGLISH-HIDATSA VOCABULARY.



ENGLISH-HIDATSA VOCABULARY.

ABASE.

A.

ABASE, *v. t.*, išiake.
ABASH, *v. t.*, itodike, kiitodike.
ABATING, *par.*, kadištadui.
ABDOMEN, *n.*, edi.
ABED, *adv.*, maadulíapikoa.
ABJECT, *adj.*, adiašadsi ka'ti.
ABOARD, *adv.*, mágikoa, mati amahoka.
ABODE, *n.*, ati, atike.
ABOLISH, *v. t.*, kidešake.
ABOVE, *pr.*, *adv.*, aka, akoka.
ABRIDGE, *v. t.*, kipaduike.
ABSORB, *v. t.*, daliupi, hupi, kida-liupe.
ACCELERATE, *v. t.*, kihitake.
ACCELERATING, *par.*, hitadui.
ACCEPT, *v. t.*, dutše.
ACCOMPANY, *v. t.*, ikupa, ikupa de.
ACCOMPLISHED, *par.*, komi, kikomike.
ACETABULUM, *n.*, idikiutioki.
ACHE, *v. i.*, ade, kiadó.
ADD, *v. t.*, ikupake.
ADHERE, *v. i.*, kaditskapa.
ADJUST, *v. t.*, kikša.
ADMIRE, *v. t.*, kideta, kidetadsi, ite.
ADULT, *n.*, maictia.
ADVANCE, *v. t.*, kiitsikake.
AFLOAT, *adv.*, dakapilhi.

ANUS.

AFRAID, *adv.*, kie, kiets.
AFTER, *adj.*, ipita, ipitakoa.
AFTERNOON, *n.*, midimapedupahi-dakšipi.
AFTERWARDS, *adv.*, ipitadu.
AGITATE, *v. t.*, hakahe.
AGO, *adv.*, šedu, tata, tatako. *See HOW and LONG.*
AHEAD, *adv.*, itekoa, itsika.
ALIKE, *adv.*, mákšeše, makšešadsi, mákšia. *See EQUAL.*
ALIVE, *adj.*, tétats, hidakatsa.
ALL, *adj.*, etsa, liakaheta.
ALOFT, *adv.*, hakoka.
ALONE, *adv.*, itsäki, mitsäki, šetsä-ki, etc.
ALSO, *adv.*, iša.
ALTER, *v. t.*, kiihake, ihake.
AMERICAN, *n.*, maetsiictia.
AMIDST, *prep.*, dumatadu [nuwataru].
AMPLE, *adj.*, itski, itskits.
ANECDOTE, *n.*, mazi.
ANGER, *v. t.*, adeheke, da'ta išiake.
ANGLE, *n.*, adupalhi.
ANGLE, *v. i.*, muakikidi, muadutsi.
ANGRY, *adj.*, adehe, kiadehe.
ANNIHILATE, *v. t.*, kidešake.
ANOTHER, *n.*, iha, aduihá.
ANT, *n.*, mapošakiditi.
ANTELOPE, *n.*, ulhi.
ANTIQUATE, *v. t.*, hieke, kilieke.
ANTLER, *n.*, aziliami.
ANUS, *n.*, uzi.

NOTE.—There are some Hidatsa words in this section which are not contained in the Dictionary proper. In such words, the accent is indicated ; in the others, as a rule, it is not.

APART.

APART, *adj.*, ihadu, ihakoa, mäkihita.

APEX, *n.*, icpu, aduicpu.

APPEAL, *v. i.*, ate, kiate.

APPROACH, *v. t.*, kiätseke.

APRON, *n.*, isutipšaki, maisutipšaki.

QUEOUS, *adj.*, miditsi.

ARE, *v.*, matu.

ARICKAREE INDIANS, *n.*, adakädaho.

ARISE, *v. i.*, iduhi, kiduha, kiduhe.

ARISEN, *part.*, kiduhi.

ARM, *n.*, ada, adaaduictia.

AROUND, *adv.*, ialiala.

AROUSE, *v. t.*, itsihe.

ARRANGE, *v. t.*, kikša.

ARROW, *n.*, ita, maita.

ARROW-CASE, *n.*, maitáisi.

ARROW-HEAD, *n.*, itahí', maitahí'.

ARROW-QUILLS, *n.*, itaisu, maitaisu.

ARTEMISIA, *n.*, illokataki-akušipi-ša. See SAGE.

ARTICHOKE, *n.*, kakša.

ASH, *n.*, mispa.

ASHAMED, *adj.*, itodi, itodike.

ASHES, *n.*, midatsapi.

ASLEEP, *adj.*, hidami.

ASSINNEBOINE INDIANS, *n.*, hidusidi.

AT, *prep.*, ka, koa.

ATTEMPT, *v. t.*, maihe waihe.

AUGER, *n.*, mida-ikihópike.

AUNT, *n.*, išami, ika, mašawis.

AURICLE, *n.*, akulii, apa.

AURORA BOREALIS, *n.*, apaliiada-

lia, amasitakoa-amaliati.

AUTUMN, *n.*, mata. **NEXT** —, ma-

taduk.

AUTUMNAL, *adj.*, matadu.

AWAKE, *adj.*, itsi, hídamitats.

AWL, *n.*, matsito, matsitoictia.

AXE, *n.*, maiptsa, miiptsa.

BEAR.

B.

BABY, *n.*, makadišta, makidakši.

BACK, *n.*, isita. — *adv.*, ipita, ipitadu. — **AND FORTH**, dumahita.

BACKBONE, *n.*, išítahidu.

BACKWARD, *adv.*, ipitakoa, ipitalia, isitakoa, isitalia.

BACON, *n.*, mašiitadalipitsišui, šui.

BAD, *adj.*, išia.

BAD-LANDS, *n.*, amasia, amasipe, etc.

BADGER, *n.*, amaka.

BAG, *n.*, iši.

BAKER, *n.*, madáhiapi-akuhídi.

BALD, *adj.*, ada deša.

BALL, *n.*, mautapi.

BAND, *n.*, icke, daki.

BANK, *n.*, amadeta, midideta.

BANNER, *n.*, madakapili.

BARGE, *n.*, midamatí.

BARK, *n.*, midaiši, midisi [bidisi]. — *v. i.*, muadaki. — *v. t.*, dali-api.

BARREL, *n.*, midiope-kakili.

BARTER, *v. t.*, maihu [baihu, wa-ihu].

BASE, *n.*, uti, aduúti. — *adj.*, išia.

BASIN, *n.*, matsamidi.

BASKET, *n.*, midaliasi [bidališi].

BAT, *n.*, isuatisia.

BATHE, *v.*, midipi, midipike [bi-dipi], dipi dipike.

BATTLE, *n.*, makimäkia.

BAY, *adj.*, tsidišipi.

BEADS, *n.*, akutohi, maahidulia.

BEAK, *n.*, tsakaka apa.

BEAN, *n.*, amazi.

BEAR, *n.*, dalipitsi. — **SKIN**, dalipitsiodalipi. **BEAR'S CLAW**, dalipitsicpu. — **CUB**, dalipitsidaka. — **TRACK**, dalipitsitsi.

BEAR.

BEAR, *v. t.*, ki ; edede.

BEARD, *n.*, iki.

BEAT, *v. t.*, diki.

BEAUTIFUL, *adj.*, tsaki [sakits], ite-tsaki.

BEAVER, *n.*, midapă [bidapă, mirapă].

BED, *n.*, aduliapi, itaduluiapi, maa-duluiapi. BEDDING, uaki.

BEEF, *n.*, mité-idukšiti.

BEETLE, *n.*, pedakupa'te.

BEFOOL, *v. t.*, kimadulitake, maa-dulitake.

BEFORE, *prep., adv.*, itekoa, itsika.

BEG, *v. t.*, kadi.

BEGGAR, *n.*, akukádikša.

BEHIND, *adv.*, ipitadu, ipitakoa.

BEHOLD, *v. t.*, ika, ikada', ikaka.

BELCH, *v. i.*, kipšuki, pšuki.

BELIEVE, *v. t.*, idie.

BELL, *n.*, maitamua.

BELOW, *prep., adv.*, miktata, miktakoa, utikoa.

BELT, *n.*, maipasaki, maikipasaki.

BEND, *v. t.*, dutskupi, kipatskupi, kipatskupike, patskupi, šaku-pike.

BENT, *part.*, kipatskupike.

BENUMB, *v. t.*, otsliamike.

BERDACHE, *n.*, miati.

BESIDE, *adv.*, utikoa.

BESPATTÉE, *v. t.*, opape.

BEWITCH, *v. t.*, dušku.

BEYOND, *prep.*, itaokadu, itaokakoa, oka, okadu, okakoa.

BID, *v. t.*, iške.

BIG, *adj.*, ictia.

BIGGER, *adj.*, ictia itaokakoa.

BIG-HORN, *n.*, azictia.

BILLOW, *n.*, mididališi.

BIND, *v. t.*, duti.

BIRD, *n.*, tsakaka.

BISECT, *v. t.*, dopahe, dopaheke.

BISON, *n.*, mite, kedapi.

BIT, *n.*, kaušta alpi, uetsa iduti.

BONE.

BITE, *n.*, adudátsa. — *v. t.*, dat-sa, datapi [latapi].

BITTER, *adj.*, adui [elui].

BLACK, *adj.*, šipi, šipiša. — PAINT, amasipiša.

BLACK-BIRD, *n.*, tsakaka šipiša.

BLACK-DYE-STUFF, *n.*, išipišake.

BLACKEN, *v. t.*, šipihe, šipišake.

BLACKENING, *part.*, šipišadui, ki-šipišadui.

BLACKFEET INDIANS, *n.*, itsisihiša.

BLACKING, *n.*, midahupa-ikitsatike.

BLACKISH, *adj.*, šipišadsi.

BLADDER, *n.*, úšikadali.

BLANKET, *n.*, itaši, maši, uąki.

BLEACH, *v. t.*, iliotakike, kiatakike.

BLEACHING, *part.*, atahadui, ilio-takadui.

BLEED, *v. i.*, idihu.

BLIND, *adj.*, išta deša.

BLOOD, *n.*, idi.

BLOODY, *adj.*, idítsaki.

BLOSSOM, *n.*, odakapaki. — *v. i.*, dakapaki, kidakapaki.

BLOTHED, *adj.*, pulii.

BLOW, *v. t.*, kadse, katsi.

BLUE, *adj.*, tohi. — DYE-STUFF, *n.*, itohike, ikitohike.

BLUISH, *adj.*, tohadsi, tohiša.

BLUFF, *n.*, amadeta, amadetaku-maku, amadetakulalii.

BLUNT, *adj.*, šašuki.

BOAR, *n.*, mašiitadalipítsi-kédapi.

BOARD, *n.*, midatsuka.

BOAT, *n.*, mati. SAIL-BOAT, hut-simati.

BODKIN, *n.*, matsitoka.

BODY, *n.*, ilio (lio, dilio, malio).

BOIL, *n.*, aduitúli, adupua.

BOIL, *v. i.*, midue [bidue]. — *v. t.*, miduehe, midueke, kimidueke.

BOLD, *adj.*, kiadetsi.

BOLT, *n.*, ikipatąki, maškipatąki.

BONE, *n.*, hidu.

BONNET.

BONNET, *n.*, apoka, mía-apoka.
 BOOK, *n.*, mamadaki.
 BOOT, *n.*, midahupa [bidahupa].
 BORDER, *n.*, deta, adudeta.
 BOSOM, *n.*, imaki.
 BOTTLE, *n.*, midiaduiši [bidielui-].
 BOTTOM, *n.*, mikta, utl; tsuka, tsuitaokadu, tsuitadotadu, *etc.*
 BOW, *n.*, itadulia, midulia.
 BOWELS, *n.*, šipa.
 BOWL, *n.*, matsamidikaza.
 BOX, *n.*, iope, maiope, midaiope, midiöpe [bidiope].
 BOX-ELDER, *n.*, miteatadike.
 BOY, *n.*, makadištamatse.
 BEAID, *n.*, adaiduti. — *v. t.*, dak-tsuti.
 BEAIN, *n.*, tsuata.
 BRANCH, *n.*, adušaša.
 BEASS, *n.*, uetsašidi.
 BEAVE, *n.*, maadukiadetsi.
 BRAVE, *adj.*, kiadetsi.
 BREAD, *n.*, madähapi, madähapi-hopi, madähapitsoki.
 BREAK, *v. t.*, adahiolii, daliolii, daliolii, holii, duliolii, palioholii [nakalioholii, ruholii], kiadahiolii, kidahiolii, kiduholii, kiduholii, kiduholiike, dakata [nakata], dupi.
 BREAST, *n.*, imaki, a'tsi.
 BREECH-CLOTH, *n.*, idiipšaki.
 BRETHREN, *n.*, itametsa.
 BRIDLE, *n.*, iduti.
 BRIGHT, *adj.*, itsitsi, kaditska, ataiše.
 BRIGHTEN, *v.*, itsitsike, kadítskake, kiitsitsike, kikaditskake.
 BRING, *v. t.*, akhu, kiakhu, aki-kahe.
 BRISTLE, *n.*, hi.
 BRITTLE, *adj.*, tapa, tapai.
 BROAD, *adj.*, šoki, šasuki.
 BROOK, *n.*, azikaza.
 BROOM, *n.*, mašiallia.
 BROTH, *n.*, hupa.

CANDLESTICK.

BROTHER, *n.*, iaka (miaka, diaka), itadu (matadu, ditadu), itametsa (matametsa, ditametsa), itsuka (matsuka, ditsuka). — IN-LAW, ida'ti, isikiši.
 BRUISE, *n.*, odakšaki. — *v. t.*, dak-šaki, kidakšaki.
 BUCK, *n.*, tsitatäki kedapi.
 BUCKET, *n.*, miđaša.
 BUCKSKIN, *n.*, tsitatäki-odálipi, atišia.
 BUFFALO, *n.* See BISON.
 BUFFALO-BERRY, *n.*, mahiši. — TREE, mahišia.
 BUFFALO-ROBE, *n.*, dalipi, itasi, maši, mite-odalipi [bite-oralipi].
 BULKY, *adj.*, titsi.
 BULL, *n.*, kedapi.
 BULLET, *n.*, adupoadui.
 BUNDLE, *n.*, makidakši. — *v. t.* kidakši.
 BURN, *v. t.*, adalia, adakiti, ada-papi.
 BURST, *v. i.*, kiduta.
 BUTCHEE, *n.*, akukitahe, — *v.*, hakätsi, kihakätsi.
 BUTTER, *n.*, a'tsimidi-tsáda.
 BUTTON, *n.*, ikatipe, imäkikatipe, maikatipe. — *v. t.*, katipe.
 BUY, *v. t.*, maihu.

C.

CACHE, *n.*, amaiši, kohatiši.
 CACTUS, *n.*, pätskidia, pätskidiaoka.
 CAKE, *n.*, madähapi-tsíkóa.
 CALF, *n.*, daktsidi [naktsidi], mite-idaka, mitekaza.
 CALICO, *n.*, akupuzi, mašiliipuzi.
 CAMBRIC, *n.*, mašiliiliapi.
 CAMP, *n.*, ati, adati.
 CANDLE, *n.*, midiamaliati.
 CANDLESTICK, *n.*, midiamaliati-iodki, midaimaliatiioptsati.

CANDY.

CANDY, *n.*, matsikoa-hatski, matsu-ko-a-puzi.

CANNON, *n.*, midúlia-aduhópi-ictia.

CANOE, *n.*, midaduetsa [bidaluetsa].

CAP, *n.*, apoka.

CAPTIVE, *n.*, da'ki.

CAPTURE, *v. t.*, akikahe, kiakikahe, dutse, kidutse.

CARESS, *v. t.*, kidalipa.

CARRY, *v. a.*, ki.

CART, *n.*, lialiátua-midiíkaki.

CAT, *n.*, puzike, itupa.

CATERPILLAR, *n.*, midakuduti.

CATKIN, *n.*, mašuakaza.

CAVE, *n.*, ama-aduhópi.

CEASE, *v.*, haka'ta, kihaka'take.

CEDAR, *n.*, midahopa.

CEMETERY, *n.*, dokteoduša.

CENTRAL, *adj.*, dumatakoia.

CENTRE, *n.*, dumata ka'ti.

CEREMONY, *n.*, dalipike, paduididi.

CERTAIN, *adj.*, ka'ti, ka'timats.

CHAIR, *n.*, midaiakaki.

CHANGE, *v. t.*, ihake, kiihake, ka-tika.

CHANNEL, *n.*, odamu [onawu].

CHAP, *v.*, adapapihe kiadapapike.

CHARM, *n.*, hopa, mahopa.

CHEAP, *adj.*, íwaši-kaúšta.

CHECK, *v. t.*, kiliaka'take.

CHECKER, *v. t.*, mäkiapake.

CHECKERED, *adj.*, mäkiapae.

CHEEK, *n.*, dodopa.

CHEERY, *n.*, matsu. — TREE, mat-sua.

CHEW, *v. t.*, daša, duti [ruti].

CHEYENNE INDIANS, *n.*, itašupuzi.

CHICKEN, *n.*, tsitska, mašiitatsa-káka-idaka.

CHIEF, *n.*, matseetsi.

CHILD, *n.*, daka, idaka, makadišta.

CHILL, *v. t.*, hapake, kihapake.

CHIMNEY, *n.*, atisi, aduee.

CHIN, *n.*, ika.

CHIPPEWAY INDIANS, *n.*, lialiátua.

COMPANION.

CHIRP, *v. i.*, odaki.

CHOKE, *v. t.*, dota dutskiti, dutäpi.

CHOP, *v. t.*, daktsäki [naktsäki], dakamitsi, kidaktsäki.

CIRCLE, *n.*, adukakili.

CIRCULAE, *adj.*, kakili.

CLAM, *n.*, matoke.

CLAN, *n.*, daki.

CLARIFY, *v. t.*, dehike, kideliike.

CLAW, *n.*, tsakaka itsi.

CLAY, *n.*, ama, uki.

CLEAN, *v. t.*, dušuki, dutskiši, hatsa, ilia kidešake.

CLEAR, *adj.*, delii, oliati.

CLIFF, *n.*, ama daliapesi.

CLIP, *v. t.*, datskiti.

CLOCK, *n.*, midiikikiški ictia.

CLOSE, *v. t.*, mäkipatäki.

CLOSE, *adj.*, atse.

CLOTH, *n.*, mašiilitatsi.

CLOTHE, *v. t.*, okäta, itulii okäta.

CLOTHES, *n.*, ilioiši.

CLOTHES-PIN, *n.*, maidutskäpi, maitulii-dutskäpi.

CLOUD, *n.*, apalii, apalii-adušipiša.

CLOYED, *adj.*, liapati, liapatikša.

CLUB, *n.*, midačaza-titsi.

COAL, *n.*, amaadalia.

COAT, *n.*, itulii, matsu-italii.

COB, *n.*, hupa, kóhati-hupa.

COCHINEAL, *n.*, ihišike.

COCK, *n.*, maštiitatsakaka.

COFFEE, *n.*, amazišipiša, maadaha; midišipia [munišipiša], matsikoa.

COHERE, *v. i.*, mäkikaditskapa.

COLD, *adj.*, akbapa, hapa, tsidia.

COMB, *n.*, ikidulioki, maadaikidulioki, maikidulioki. — *v. t.*, du-lioni, kidulioki.

COMBAT, *n.*, makimäkia.

COME, *v. i.*, hu, ate.

COMMAND, *v. t.*, iske, ške.

COMPANION, *n.*, idakoe (madakoe, didakoe), iko'pa (mako'pa, di-ko'pa).

COMPLETE.

COMPLETE, *v. t.*, kikomihe, kiko-mike.

COMPLETED, *part.*, komi, kowits.

COMPANION, *n.* See COMPANION.

CONFINE, *n.*, adudeta, deta. — *v. t.*, duti.

CONICAL, *adj.*, tsahi, tsuahe.

CONSUME, *v. t.*, kiadaliake, kiadakiti, pe.

CONSUMED, *part.*, kiadalia.

CONTAIN, *v. t.*, itski, matu.

CONTEST, *v.*, mäkia, mäkieke.

CONTINUE, *v. i.*, daka, hidakatsa.

CONTRACT, *v. t.*, kikadištaké, kikauštaké.

CONVERSE, *v. t.*, ikúpa-ide, makiide.

CONVEX, *adj.*, poaduadsi.

COOK, *n.*, akumadihe, maakuma-dihe. — *v. t.*, madihe, otibe, otike.

COOKED, *part.*, oti.

COOL, *v. t.*, katsihe, tsidiake, etc.

COPPER, *n.*, uetsahisiši.

COPSE, *n.*, mida-síkia, mida-sípa.

COPY, *v. t.*, kutski.

CORAL-BERRY, *n.*, mašukaakšu. — BUSH, mašukaákšua.

CORD, *n.*, asu, matałipi.

CORN, *n.*, hopati, kohati, madäškihe, matua. — COB, hupa. — HUSK, hopatiši. — STALK, kohatia. — MEAL, kohatipi.

CORPSE, *n.*, dokte [nokte].

CORPULENT, *adj.*, idipi.

COST, *n.*, imashi:

COSTLY, *adj.*, imashi-ahú.

COTTONWOOD, *n.*, maku, maku-kazi.

COUGH, *v. i.*, hua, huakša.

COUNT, *v. t.*, kidumi.

COUNTRY, *n.*, ama, itama.

COURT, *v. t.*, akape, mia akape.

COVEE, *n.*, iitipe, iši, maiši.

Cow, *n.*, mite, mašiitamite.

DAMAGE.

COWARDLY, *adj.*, kfadetsitats.

COYOTE, *n.*, motsa [lootsa].

CRACK, *v. i.*, duta.

CRACKERS, *n.*, madäliapitsoki.

CRADLE, *n.*, maidakudsi, maikida-kudsi, makadistaidakudsi.

CRANE, *n.*, apitsa.

CRAZE, *v. t.*, kimadaliapake, mada-liapake.

CRAZY, *adj.*, madaliapa.

CREASE, *n.*, aduliakupi, maaduliu-kupi.

CREEK, *n.*, azikaza.

CREEP, *v. i.*, miti.

CREE INDIANS, *n.*, šahe.

CRESCENT, *n.*, midikidahe.

CRIMSON, *adj.*, hišadsi. — DYE-STUFF, *n.*, ihišadsike.

CROOKED, *adj.*, šakupi.

CROOKEN, *v. t.*, kišakupike, šaku-pihe, šakupike.

CROP, *n.*, ilii.

CROSS, *adj.*, atska. — *v. t.*, akalipi, tadi.

CROW, *n.*, pedetska.

CROWD, *v. t.*, lialiuke, kilialiuke.

CROW INDIANS, *n.*, kiliatsa.

CRY, *v. i.*, imia. To CAUSE TO —, imiake, kiimiake.

CUB, *n.*, idaka.

CUP, *n.*, midihihe.

CUPBOARD, *n.*, matäkiadukiduša.

CURE, *v. t.*, dešake, kidešake, kit-säkike, tsäkike.

CURLY, *adj.*, šikia.

CURRENT, *n.*, mitektsatsa.

CUT, *v. t.*, daktäski, datskiti, idali-pi, pamitsi, patsaki, kidaktsäki, kidatskiti, etc.

D.

DAKOTA INDIANS, *n.*, itahatski.

DAMAGE, *v. t.*, išiake, kiišiake.

DAMP.

DAMP, *adj.*, adätskui.

DANCE, *n.*, makidiši, padnididi. — *v. i.*, kidiši.

DARK, *adj.*, ha'peša, šipišadsi.

DAEKEN, *v. t.*, ha'pešeke, kihapešeke, aduoktsihe, šipišadsihe.

DARKENING, *part.*, ha'pešadui, kiha'pešadui.

DARKNESS, *n.*, aduoktsi.

DAUB, *v. t.*, ipkiti, opape.

DAUGHTER, *n.*, ika (ka, maka, dikä).

DAWN, *n.*, ata, atade, kiduhakute.

DAY, *n.*, mape. BY DAY, mape-du.

DEAD, *adj.*, te, tets.

DEAF, *adj.*, akulii deša.

DEBASE, *v. t.*, kiišiake.

DECEITFUL, *adj.*, mitapakša.

DECEIVE, *v. t.*, mitapa [witapa], mitapadsi.

DECREASE, *v. t.*, kadištaké, kauštaké, kikadištaké, kikauštaké.

DECREASING, *part.*, kadištadui, kauštadui, kikadištadui, kikauštadui.

DEEP, *adj.*, dainu [nawuts].

DEEPEN, *v. t.*, damuke, kidamuke.

DEER, *n.*, tsitašipiša, tšitatäki.

DEGENERATING, *part.*, išiadui, kiišiadui.

DEITY, *n.*, itakatetaš, itsikamahidiš.

DELIRIOUS, *adj.*, madaliapa.

DENUDE, *v. t.*, adaliape.

DEPOSIT, *v. t.*, duše, kiduša.

DEEIDE, *v. t.*, uati.

DESCEND, *v. i.*, miktata de.

DESERT, *n.*, amaisía.

DESTROY, *v. t.*, kidešake, kitahé.

DETER, *v. t.*, kihaka'take.

DEVOUR, *v. t.*, kiduti [kiruti].

DIE, *v. i.*, te, ta, tehe.

DIFFERENT, *adj.*, iha.

DOWN.

DIET, *n.*, ama, ilia.

DIETY, *adj.*, amatsaki, iliatsaki, tsadatsaki, kiamatsaki, kiiliatsaki.

DIRTY, *v. t.*, amatsakike, iliatsakike, tsadatsakike, kiamatsakike, etc.

DISCOVER, *v. t.*, odapi, kiodapi.

DISEASE, *n.*, ilioade, mailioade.

DISH, *n.*, matäki.

DISHONEST, *adj.*, asádikša.

DISLIKE, *v. t.*, ikú'pade, iku'padsi, kidésitats, kiiku'pade.

DISLOCATE, *v. t.*, kipšuti, pšuti.

DISPLEASE, *v. t.*, da'taišiake [na'taišiake].

DISREGARD, *v. t.*, íkatats.

DISSIPATED, *v. t.*, maduliápakša.

DISTANT, *adj.*, tiša.

DISTEND, *v. t.*, dakapuši, kidakapuši.

DISTRESS, *v. t.*, kida'taišiake.

DIVIDE, *v. t.* — IN TWO, dopake [uopake]. — IN THREE, damike [nawike]. — IN FOUR, topake, kitopahéke, kitopake. —, *v. i.*, šasa.

DIVEERGE, *v. i.*, liami [liawi].

DIVORCE, *v. t.*, haheta, hahetake.

DIZZY, *adj.*, tsahidumidi.

DO, *v.*, ha, he.

DOE, *n.*, tsitatäki mika.

DOG, *n.*, mašuka, pedakuduti.

DOG BAND, *n.*, mašuka icke.

DOGWOOD, *n.*, matsnotäka.

DOLL, *n.*, makadištaké.

DOLLAR, *n.*, uetsa-duetsa [luetsa].

DOMINOES, *n.*, hiduimakia.

DONE, *part.*, komi [kowi, kowits].

DOOR, *n.*, mide [bide].

DOUBLE, *v. t.*, patskupi.

DOUGH, *n.*, madáliapi-tsa''.

DOVE, *n.*, mádaitakupeic''ki.

DOWN, *adv.*, miktádu [wiktaru], miktakoa [wiktakoa], utikoa.

DOWNWARD.

DOWNWARD, *adv.*, miktata [wikta-ta], utilia.

DOZE, *v. i.*, hamide, hidamide.

DRAG, *v. t.*, duliade.

DRAIN, *v. t.*, daliupi, kidaliupi.

DREAM, *v. i.*, mašiade.

DREDGE, *v. r.*, duto'ti.

DREGS, *n.*, pedi.

DRESS, *n.*, ilioisi. — *v. t.*, okata.

DRIED, *part.*, kiudsike.

DRINK, *n.*, oze. — *v. t.*, hi, midihi.

DROP, *v. i.*, pati, kipati. — *v. t.*, patihe, patike, kipatike.

DROWNED, *part.*, tsipak tets. *See tsipi.*

DROWSY, *adj.*, hamicti, hidamicti.

DRUM, *n.*, midalia. — STICK, midi-daliadiki.

DRUNK, *adj.*, madaliapa.

DRY, *adj.*, udsi. — *v. i.*, udsike, kiudsike. — *ING, part.*, udsadui.

DUCK, *n.*, miliaka.

DULL, *adj.*, šašuki, šoki. — *v. t.*, kišokike.

DUNG, *n.*, aduedi, pedi.

DURING, *adv.*, du, šedu. — THE AUTUMN, matadu. — THE COMING AUTUMN, mataduk. — THE DAY, mapedu. — THE NIGHT, makudu, oktsiادو. — THE SEASON, kadudu. — THE SUMMER, adedu. — THE WINTER, mada-du.

DUSK, *n.*, oktsiade.

DUST, *n.*, midatsapi.

DWELL, *v. i.*, amaki, amakadaki.

DYE, *v. t.* — BLACK, sipišake. — BLACKISH, sipišadsike, kisipišadsike. — BLUE, tohike, kitohike. — BLUISH, kitohadsike, kitohišike. — RED, hišike, kihisišike. — YELLOW, tsidike, kitsidike.

DYE-STUFF, *n.* *See names of different colors.*

DYING, *part.*, tade, tadets.

ENCIRCLE.

E.

EAGLE, *n.*, iplioki, maišu, tsatsi.

EAR, *n.*, akulii, apa. — OF CORN, hopati.

EARLY, *adv.*, itsikakoa, kiduhakutedu.

EARTH, *n.*, ama.

EARTHWARD, *adv.*, amakoa, amata.

EAST, *n.*, ušati. — EEN, *adv.*, ušatikoa. — WARD, ušatilia, ušatita.

EAT, *v. t.*, duti, kiduti, pe.

EATEE, *n.*, akuduti.

EBB, *v. i.*, kidamoki, kiduliemi.

EDGE, *n.*, aduaptsa, adudeta, deta.

EGG, *n.*, tsakakadaka.

EIGHT, *adj.*, dopapi [nopapi].

EIGHTH, *adj.*, idopapi.

EIGHTHLY, *adv.*, idopapidu.

EIGHTEEN, *adj.*, alipidopa.

EIGHTY, *adj.*, dopapitika.

ELASTIC, *adj.*, dupupi. — GUM, *n.*, idupupi.

ELBOW, *n.*, išpalii, (mišpalii, dišpalii).

ELEVEN, *adj.*, alipiduetsa [alipi-luetsa].

ELK, *n.*, madoka [maroka].

ELM, *n.*, midai.

ELSEWHERE, *adv.*, ihadu, ihakoa.

EMACIATED, *adj.*, kiadaliikša.

EMBERS, *n.*, midahapokša.

EMBRACE, *v. t.*, kidalipa.

EMBROIDERY, *n.*, adupúdsike, mašiiptse.

EMERGE, *v. i.*, ate, atehe.

EMETIC, *n.*, maikadé.

EMPTY, *v. t.*, kidaliupi, kipaliue.

ENCAMP, *v. i.*, atihe.

ENCHANT, *v. t.*, dušku.

ENCIRCLE, *v. t.*, dutskiti, iahalia.

END.

END, *n.*, aṭaka, icpu. At END, a-
takakoa.

ENEMY, *n.*, maiha.

ENEMY-WOMAN BAND, *n.*, maiha-
miaicke.

ENLARGE, *v. t.*, ictiake, kiictiake.

ENOUGH, *adv.*, ahu, komi.

ENRAGE, *v. t.*, kiadeheke.

ENTER, *v. t.*, midedi [bidedi], pi.

ENTIRE, *adj.*, liakaheta.

ENVY, *v. t.*, uá, uakša, kiná.

EQUAL, *adj.*, mäkšia, mäkšiaka,
šeka. — NEARLY, mäkšiade,
mäkšiakadsi. See ALIKE.

EQUALIZE, *v. t.*, kimakšeške, mäk-
šeške, mäkšiakake, *etc.*

ERASE, *v. t.*, adašuki, dušuki, kia-
dašuke.

ERMINE, *n.*, utsitsa.

EVENING, *n.*, oktsiade, o'pa. NEXT
—, o'paduk.

EXAMINE, *v. t.*, kikiški.

EXCAVATE, *v. t.*, ho'pike, kihō'pike.

EXHAUST, *v. t.*, kidalupi, kiko-
mike.

EXHIBIT, *v. t.*, } atehe, ateheke.

EXPOSE, *v. t.*, } kiatehe, kiateheke.

EXTEND, *v. t.*, kidakahe.

EXTERMINATE, *v. t.*, kidešake, etsa
kidešake.

EXTERNAL, *adj.*, atasikoa.

EXTINGUISH, *v. t.*, katsi.

EXTRACT, *v. t.*, dašku, duška,
pašku.

EYE, *n.*, išta. — LASH, ištapi. —

LID, ištadalipi. — WASH, ištaoze.

—, WHITE OF, ištaduiliotäki.

F.

FACE, *n.*, ite.

FACING, *adv.*, ta. See iteakata
and iteamata.

FAIR, *adj.*, deli, ołati.

FINE.

FALL, *n.* See AUTUMN. — *v. i.*,
liue, pati, kipati.

FAN, *n.*, maikidakudi. — *v. t.*,
dakudi, kidakudi.

FAR, *adv.*, tiša, oka tiša.

FARM, *n.*, adukati. — *v. t.*, ama-
oze.

FARMER, *n.*, akuamaoze.

FAST, *adj.*, hita, tsoki.

FASTEN, *v. t.*, duti, kitsokike.

FAT, *n.*, šui, tsada. — *adj.*, idipi.

FATHER, *n.*, ate, tatis.

FATIGUE, *v. t.*, daheka'tike, kidahe-
ka'tike.

FATIGUED, *adj.*, daheka'ti.

FATTEN, *v. t.*, idipike, kiidipike.

FATTENING, *part.*, idipadui, kiidi-
padui.

FAWN, *n.*, tsitataki idaka.

FEAR, *v. t.*, kie.

FEAST, *n.*, maibadi.

FEATHER, *n.*, hi, tsakakah. See
QUILLS.

FEED, *v. t.*, kidutike, madutiku.

FEMALE, *n.*, adumíka, mia, mika,
mikäts.

FEMUR, *n.*, idíkikhidu.

FEW, *adj.*, kaušta.

FIBROUS TISSUE, *n.*, matsua, mat-
suapäkiši.

FIELD, *n.*, adukati.

FIERCE, *adj.*, atska, atskakša.

FIFTEEN, *adj.*, alipikiliu.

FIFTEENTH, *adj.*, ialipikiliu.

FIFTH, *adj.*, ikiliu.

FIFTHLY, *adv.*, ikiliudu.

FIFTY, *adj.*, kiluapitika.

FIGHT, *n.* See BATTLE. — *v. t.*,
kiąmakia [kiwąkia].

FIGURED, *adj.*, puži.

FILL, *v. t.*, kimaazike, maazihe,
oze.

FIND, *v. t.*, odapi, okipapi.

FINE, *adj.*, tamulii [tawulii], tamu-
hidi.

FINGER.

FINGER, *n.*, šakiadutsamihe, išäki-adutsamihe. — **NAIL**, šakiicpu, išäkiicpu. — **RING**, šakioptsati. **LITTLE** —, šakikazi. **MIDDLE** —, šakidumatadu. **RING**, — šakikazi-utidu.

FINISH, *v. t.*, komihe [kowihe], ki-komihe.

FIRE, *n.*, midaha. — **PLACE**, aduue.

FIRST, *adj.*, itsika.

FIRSTLY, *adv.*, itsikadu.

FISH, *n.*, mua. — *v. See ANGLE*. — **HOOK**, maidutskupi, muaiduts-kupi. — **LINE**, muaidutsi.

FIT, *v. t.*, itski.

FIVE, *num. adj.*, kiliu.

FIX, *v. t.*, kikše. — **ER.**, *n.*, akuki-kše.

FLAG, *n.*, madakapili.

FLAP, *n.*, odakapili, etadsiodakapili.

FLAT, *n.*, amatsuka. — *adj.*, tsuka.

FLAY, *v. t.*, dahipi.

FLEE, *v. i.*, kada [kara].

FLEET, *adj.*, hita, hitats.

FLEETLY, *adv.*, hita, hitaha.

FLESH, *n.*, idukšti.

FLOAT, *v. t.*, dakapillike, kidakapihike. — *v. i.*, dakapilii, kidakapili.

FLOOR, *n.*, midatsuka.

FLOUR, *n.*, kohatitapa.

FLOWER, *n. and v. i.* *See BLOSSOM.*

FLY, *n.*, maapokša, maapuzi.

FLY, *v. i.*, kada, kide, kideakde.

FOAM, *n.*, puli. *To CAUSE TO —*, pulihike, kipuhike.

FOG, *n.*, pue.

FOGGY, *adj.*, pue, puekša.

FOLD, *v. t.*, kipamudsi, pamudsi, patskupi, kidutskupi.

FOND, *adj.*, ohi.

FONTANEL, *n.*, ikidutata, maikidutata.

FUTURE.

FOOD, *n.*, maduti.

FOOL, *n.*, madulita.

FOOT, *n.*, itsi. — **PRINT**, itsiti.

FOREHEAD, *n.*, ilii.

FORENOON, *n.*, midimapedupabide.

FOREST, *n.*, mida.

FORGET, *v. t.*, kidališe.

FORK, *n.*, adušasa, aziicpušasa, maipatsati, mika'idutsi, maipakade.

FORKED, *adj.*, šaša.

FORMERLY, *adv.*, itsikadu.

FOFT, *n.*, akumakikua ati.

FOFTY, *adj.*, topapitika.

FORWARD, *adj.*, *adv.*, itelia, itekoa.

FOUR, *num. adj.*, topa.

FOURTH, *num. adj.*, itopa.

FOURTEEN, *num. adj.*, alipitopa.

FOX, *n.*, ilioka. — **BAND**, *n.*, ilioka-icke. — **CUB**, iliokadaka. — **TRAP**, iliokaitipe.

FRAGILE, *adj.*, pidalipa, tapai.

FRAGRANT, *adj.*, iditsitsäki. — **GRASS**, matsuatsa.

FRECKLED, *adj.*, pulii.

FRENCHMAN, *n.*, maši, maši-ka'li.

FRESH, *adj.*, tsa.

FRIEND, *n.* *See COMRADE*.

FRILL, *v. t.*, pidieke, kipidieke.

FRILLED, *adj.*, pidie.

FRINGED, *adj.*, daliamti.

FROG, *n.*, šaaka, šaka.

FRUIT, *n.*, makata, matsu.

FRY, *v. t.*, miditi.

FRYING-PAN, *n.*, maimiditi, idukštiomiditi.

FULL, *adj.*, maazi, kimaazi.

FUR, *n.*, aduhi, hi, i.

FURROW, *n.*, aduliaakupi. — *v. t.*, liakupihe, kiliakupike.

FURRED, *adj.*, liakupi.

FURTHER, *adv.*, itaokadu, okadu, okakoa.

FUTURE. *See* duk, itakuahiduk, tieduk.

GAIT.

G.

GAIT, *n.*, odidi.

GANDER, *n.*, mida-kédapi.

GARLIC, *n.*, mika'uti.

GARMENT, *n.*, itulii.

GARNISH, *v. t.*, iptsi.

GAR-PIKE, *n.*, muapahatski.

GARRULOUS, *adj.*, idekša.

GATHER, *v. t.*, hake.

GARTER, *n.*, idikedikša, maidike-dikša.

GAZE, *v. i.*, ika ka'ti.

GET, *v. t.*, dutsi.

HOST, *n.*, dokidalii [nokidalii], idalii.

GIANT, *n.*, akuhatski.

GIRDLE, *n.*, maipašaki. — *v.*, ki-pašaki, pašaki.

GIRL, *n.*, makadištamia, miakaza.

GIVE, *v. t.*, ku, muk. — BACK, *ki-ku*.

GLAD, *adj.*, da'tatsaki. — *v. t.*, ki-da'tatsakike.

GLASS, *n.*, maikika.

GLEAM, *v. i.*, itsitsi. — TO CAUSE TO, *v. t.*, itsitsike, kiitsitsike.

GLISTEN, *v. i.*, kaditska.

LOBULAR, *adj.*, poaduadsi, poadui.

GLOOMY, *adj.*, apaliitatsi.

GLOVE, *n.*, huki.

GLUE, *n.*, maikaditskapa. — *v.*, kikaditskapake.

GLUTTON, *n.*, akudútikša.

Go, *v.*, dakoa, de, koe, kada. — OUT, atadi, kiatadi.

GOITRE, *n.*, dotictia [lotictia].

GOLD, *n.*, uetsa, uetsaka'ti.

GONE, *part.*, dets.

GOOD, *adj.*, tsäki, tsakicti, tsäkits [säkits].

GOODISH, *adj.*, tsäkadsi.

HALT.

GOOSE, *n.*, mida. — BAND, mida-icke.

GOSLING, midaidaka.

GRANDCHILD, *n.*, itamapiša (mata-mapiša, dítamapiša).

GRANDFATHER, *n.*, adutaka.

GRANDMOTHER, *n.*, iku.

GRAPE, *n.*, mašipiša. — VINE, mašipišaa.

GRASP, *n.*, adalielii.

GRASS, *n.*, mika' [bika'], matsuatsa.

GRATIS, *adv.*, isatsa.

GRAVE, *n.*, dokteoduša amakoa.

GRAVEL, *n.*, mi'kaza.

GRAY, *adj.*, liota. — ish, liotisa. — BLANKET, *n.*, tšeša-masi. — HORSE, aku-hotaiše.

GREASE, *n.*, tsada. — *v.*, kitsadatsakike.

GREASY, *adj.*, tsadatsaki.

GREEN, *adj.*, mika'tohiša.

GRIND, *v. t.*, pa, pi, kipa.

GROOVE, *n.*, aduliaakupi.

GROUND, *n.*, ama.

GROUSE, *n.*, tsitska [sitska].

GROW, *v. i.*, apadi. — *v. t.*, apadike, kiapadike, okipadi.

GROWN, *part.*, apadike.

GULLY, *n.*, amadaktsaki.

GUM, *n.*, mašika, oduškaškapka.

GUN, *n.*, midulia [bidulia]. — POWER, midätsapi [bidätsapi].

GYPSUM, *n.*, madolia.

H.

HACK, *v. t.*, dakaptsi.

HAIL, *n.*, ma'kälipitami.

HAIR, *n.*, ada, hi, i. — OIL, atuitatsati.

HALF, *n.*, *adj.*, itatsu, itatsuhe, tsu, tsuta.

HALT, *v. i.*, haka'ti. — imper., haka'ta. — *v. t.*, kiliaka'tike.

HALVE.

HALVE, *v. i.*, kidopake, tsutahē.

HAMMER, *n.*, makidiki.

HAND, *n.*, išāki, šaki.

HANDKERCHIEF, *n.*, plietaiši.

HANDLE, *n.*, hupa.

HANG, *v. t.*, ikoki, kiikoki.

HAPPY, *adj.*, da'ta-tsāki.

HARD, *adj.*, tsatsuki, tsoki.

HARDEN, *v. t.*, tsatsukihe, tsatsu-
kike, tsokike, kitsokike.

HARDENING, *part.*, tsokadui, kitso-
kadui.

HARE, *n.*, itāki, itākšipiša.

HAS, *v.*, matu.

HASTEN, *v. i.*, šidiši. — *v. t.*, šidiši-
ke, kišidišike.

HAT, *n.*, apoka.

HATCHET, *n.*, maiptsadaka.

HATE, *v. t.*, iku'pa.

HAW, *n.*, mamua[mabua]. — TREE,
mamua.

HAY, *n.*, mika'udsi.

HE, *pron.*, i, še.

HEAD, *n.*, atu. — ACHE, atuāde.
— DRESS, apoka.

HEAL, *v. t.*, kitsākike.

HEAR, *v. t.*, kikua.

HEART, *n.*, da'ta [na'ta].

HEAT, *n.*, maade, tsamak. — *v. t.*,
tsamehe [tsawehe], kitsameke,
etc.

HEAVENS, *n.*, apalii.

HEAVY, *adj.*, daktsia [naktsiats].

HEIGHTEN, *v. t.*, makuke, kima-
kuke.

HEE, *pron.*, i, ita. HEES, itamae.

HERON, *n.*, apitsatohi.

HICCOUGH, *v. i.*, hatsakeki.

HIDE, *v. t.*, alioa, ialioe. — *n.*, oda-
łpi.

HIGH, *adj.*, maku.

HILL, *n.*, amadīa, amadeta, ama-
maku.

HIM, *pron.*, i. — SELF, icki.

HIS, *pron.*, ita, ita-mae.

INCLOSE.

HIT, *v. t.*, diki; aate, kiaate.

HOE, *n.*, amae. — OF BONE, hidtia-
mae. — OF IRON, ūetsa-amae.

HOG, *n.*, mašiitadalipitsi.

HOLD, *v. t.*, adaliehii, ąksi, kiąksie,
optsati, oki.

HOLE, *n.*, aduhopī, maaduhopī.

HOLLOW, *adj.*, hopi, ho'pits.

HOMINY, *n.*, makipa.

HORN, *n.*, azi, aziliami.

HORSE, *n.*, itsuašuka, itašuka.

HOT, *adj.*, tsame [tsawets], tsame-
ksa.

HOUSE, *n.*, ati.

HOW, *adv.*, toše. — LONG AGO,
tuakisedu. — LONG HENCE, tua-
kaduk. — MANY, tuami. —
MUCH, tuaka.

HOWL, *v. i.*, muadaki.

HUM, *v. i.*, hoike.

HUNDRED, *adj.*, pitikictia.

HUNGRY, *adj.*, adiiti.

HUNT, *v. t.*, kidi, kikidi.

HURRY, *v. i.*, šidiši.

HURT, *v.*, datāki.

HUSBAND, *n.*, kida, kidaš.

HUSK, *n.*, hopatiiši, maiši.

II.

I, *pron.*, ma, mi [wa, ba, wi, bi].

ICE, *n.*, madulii.

ICICLE, *n.*, madulhi-icpu.

IGNORANT, *adj.*, *v. i.*, adališe.

ILLUMINATE, *v. t.*, kiamalatiike.

IMITATE, *v. t.*, kutski, ikutski.

IMITATOR, *n.*, maikutskiša.

IMPORTUNE, *v. t.*, kadikša, kikadi.

IMPOVERISH, *v. t.*, kiadiasadsike.

IMPROVE, *v. t.*, kitsākike, tsākike.

IN, *prep.*, amaboka, ka.

INCISE, *v. t.*, idalipi.

INCISION, *n.*, aduidalipi.

INCLOSE, *v. t.*, kiamahókake.

INCREASE.

INCREASE, *v. t.*, kiahuke, kiictiake.

INDENT, *v. t.*, datapi [latapi].

INDIAN, *n.*, amakadolipaka [ama-kanolipaka].

INFEROE, *adj.*, išia itaokadu.

INFIRM, *adj.*, itsiitats.

INFLATE, *v. t.*, dakapušike [naka-pušike], kidakapušike. — ED, dakapuše.

INGENIOUS, *adj.*, kiadetsi.

INHALE, *v. t.*, hi.

INK, *n.*, amašipiša.

INSECT, *n.*, mapokša.

INSIDE, *n.*, amaho. — *adj.*, ama-hoka.

INTERSECT, *v. t.*, dumatitski.

INTOXICATE, *v. t.*, maduliapake.

INVITE, *v. t.*, kikuha.

IRON, *n.*, uetsa, uetsašipiša.

IT, *pron.*, i, še.

ITCHY, *adj.*, liaka, lidia. — TO MAKE, *v. t.*, liakake, kilihakake, kilidiake.

ITSELF, *pron.*, icki.

J.

JAR, *v. t.*, opšaša.

JEALOUS, *adj.*, idikoamatu, miali-teksa [wialiteksa].

JEWEL, *n.*, apokša.

JINGLE, *v. i.*, tsimua. — *v. t.*, kit-simuake.

JOG, *v. t.*, dapšuti [napšuti].

JOINT, *n.*, adušuka.

JOURNEY, *n.*, didi.

JUICE, *n.*, adumidi.

K.

KEEP, *v. t.*, e. I WILL —, mé-wits.

KETTLE, *n.*, midalia.

LATELY.

KEY, *n.*, midéiduška, midiópeiduška.

KICK, *v. t.*, adaliape, adape, kiadaliape.

KIDNEY, *n.*, alioka.

KILL, *v. t.*, ta, tahe, kitahe.

KIND, *n.*, aku. WHAT —? aku-to?

KINDLE, *v. t.*, kadalia.

KINDRED, *n.*, itadolipaka.

KISS, *n.*, ikidatsope, maikidatsope. — *v. t.*, ikidatsope, kidatsope.

KITCHEN., *n.*, akumadiheati.

KITTEN, *n.*, puzikedaka.

KNEAD, *v. t.*, dutsuki, kidutsuki.

KNEE, *n.*, liualia, iliualia.

KNIFE, *n.*, maetsi [baetsi].

KNIFE-CASE, *n.*, maetsiši.

KNOCK, *v. t.*, daktsuti.

KNOW, *v. t.*, eke. See ¶ 198.

KNUCKLE, *n.*, šakadušuki.

L.

LACERATE, *v. t.*, adakape, dukapi, kiadakape.

LADLE, *n.*, azi, azideli.

LAKE, *n.*, midiictia.

LAME, *adj.*, odidi išia.

LAND, *n.*, ama.

LAND-SLIDE, *n.*, amadéta-tsipíti, áma-tsipíti.

LANGUAGE, *n.*, aduide, ide.

LAP, *n.*, išuti.

LARDEER, *n.*, madúti-adukidušá.

LARGE, *adj.*, ictia,

LARIAT, *n.*, iduti, matašipi.

LAEK, *n.*, imakšidi [iwakšidi].

LAST, *adj.*, ipita, ipitadu. — FALL, *n.*, matášedu. — NIGHT, oktsi-šedu. — SUMMER, adešedu. — WINTER, madašedu.

LATELY, *adv.*, tata, tatakoia.

LATHER.

LATHER, *n.* See FOAM.

LAUGH, *v. i.*, ka', ka'kša.

LAY, *r. t.*, duša, edede, liapihe.

LAZY, *adj.*, da'taliepi [ua'taliepi].

LEAF, *n.*, midaapa, midápa [bida-pa].

LEAK, *v. i.*, datskati [latskati].

LEAN, *adj.*, liadalii. — *v. i.*, ikalie, ipatäki.

LEFT, *adj.*, idakiša. — SIDE, *n.*, aduidakiša.

LEFT-HANDED PERSON, *n.*, maadu-idakiša.

LEG, *n.*, idiki. FORE-LEG, ada.

LEGEND, *n.*, mazi.

LEGGINGS, *n.*, itadsi.

LENGTHEN, *v. t.*, hatskike, kihatskike, kimakuke. — ING, *part.*, hatskadui, kihatskadui.

LESS, *adv.*, itadotadu.

LEVEL, *adj.*, tsuka.

LIAR, *n.*, akumítapakša.

LIBERATE, *v. t.*, kabe.

LICK, *v. t.*, datšipi [latsipi].

LID, *n.*, iitipe.

LIE, *v. i.*, See DECEIVE. — DOWN, liapi.

LIFT, *v. t.*, duhi.

LIGHT, *n.*, amaliati. — *adj.*, dakuliti, pidalipa.

LIGHTEN, *v. t.*, dakulitike [nakuh-tike], kidakulitike.

LIGHTNING, *n.*, kadicka [karicka].

LIGNITE, *n.*, amaadalia.

LIKE, *v. t.*, ite, kideta, kidešadsi.

LIKE, *adj.*, *adv.*, kuiša, kuišadsi, kupi, mäkšeše, šese. To MAKE —, *v. t.*, kimäkšešeke, kuišake, etc.

LIP, *n.*, aputi, ideta.

LIQUEFY, *v. t.*, midike, kimidike.

LIQUID, *adj.*, miditsi [biditsi].

LIQUOR AMNII, *n.*, dakaadumidi.

LITTLE, *adj.*, kadišta [karišta], kadištadi, kaušta, kauštaalipi.

MARRY.

LIVER, *n.*, apiša.

LO, *int.*, ika, ikaka.

LOCK, *n.*, matäliši. — *v. t.*, kitso-kike.

LODGE, *n.*, amate', ati, atitsuahe.

LONESOME, *adj.*, liemi [liewi], lie-mikša.

LONG, *adj.*, hatski. — AGO, itsikako, mate, mateko. — TIME, tia, tie.

LOOK, *r. t.*, ika. — BEHIND, ikipamidi. — THROUGH, aktseša, kikaktsiša.

LOOKING-GLASS, *n.*, maikika.

LOOSEN, *v. t.*, datsipi [latsipi], dušipi.

LOSE, *v. t.*, liapihe, liapihekša.

LOST, *part.*, liapi, liapits.

LOVE, *v. t.*, kidesi, kideta, ohi, ite.

LOW, *adj.*, padopi, padopidi.

LUKEWARM, *adj.*, šakapi.

LUNGS, *n.*, dalio [nalio].

LYNX, *n.*, itupa, itupapuzi.

M.

MAGIC, *n.* See MYSTERY.

MAGPIE, *n.*, icpe.

MAIDEN, *n.*, adukidadeša.

MAIZE, *n.*, kohati.

MAKE, *v. t.*, he, hidi, kikša.

MAKER, *n.*, akuhidi.

MALE, *adj.*, adumatsé, adukedapi.

MALLET, *n.*, maupäki, mi'maupäki.

MAMMARY GLAND, *n.*, a'tsi, antsi.

MAN, *n.*, matse, itaka, šikaka.

MANDAN INDIANS, *n.*, adalipakoa.

MANKIND, *n.*, dolipaka [nolipaka].

MANY, *adj.*, ahu.

MARE, *n.*, mika, mikäts.

MARRY, *v. t.*, uahe, uaheke, kida-he.

MARSH.

MARSH, *n.*, maha.

MASSACRE, *n.*, ditsi [nitsi].

MATCH, *n.*, midahaidukäpi.

MATTERESS, *n.*, uąkitatsti.

ME, *pron.*, mi [bi, wi].

MEAL, *n.* *See* FEAST. CORN-MEAL, holiatipi.

MEASURE, *n.*, maikikiški, maikut-ski. — *v. t.*, kikiški, kutski.

MEAT, *n.*, iduka [iruka], idukšiti, mahakakiški.

MEDICINE, *n.*, hopadi.

MEET, *v. t.*, itsauzie, uzia.

MELANCHOLY, *adj.*, liemikša [hewi-kša].

MELT, *v. t.*, kimidike, midike.

MEND, *v. t.*, kikša, kitsakike.

MENDER, *n.*, akukikše.

METAL, *n.*, uetsa.

METEOR, *n.*, icka-páti.

MIDDLE, *n.*, dumata. — *adj., adv.*, dumatadu. TOWARD THE —, dumatako, dumatalia, dumatata.

MILK, *n.*, a'tsimidi [a'tsibidi]. — *v. t.*, dutskipi.

MIMIC, *n.*, maikutskikša.

MINCE, *v. t.*, dakamitsi, kidaka-mitsi, kipamitsi, pamitsi.

MINE, *n.*, odutsi. — *pron.*, mata-mae.

MINK, *n.*, daktsua [naktsua].

MINNECONJOU INDIANS, *n.*, midi-kaoze.

MINT, *n.*, hišua.

MINUTE, *adj.*, tamulii [tawulii], ta-muliidi.

MISS, *v. t.*, akitsa, kiakitsa.

MITTEN, *n.*, liuti.

MOCCASIN, *n.*, hupa, itapa.

MODEL, *n.*, ikutski, maikutski.

MOIST, *adj.*, adätskui, adätskuide.

MOLASSES, *n.*, matsikóa-akutidue.

MONEY, *n.*, uetsa.

MOON, *n.*, midi [bidi], makumidi, óktsimidi. — FULL, midikakilli.

NECK.

— GIBBOUS, midikakiliide. — HALF, midiitatsu. *See* CRES-CENT.

MOOSE, *n.*, ăpătăpă (*soft-nose.*)

MOP, *n.*, midatsuka idušuki.

MORNING, *n.*, ata, kiduhakute.

MORROW, *n.*, ataduk.

MORTAR, *n.*, maepe, mepi.

MOSQUITO, *n.*, apaka.

MOTHER, *n.*, hidu, hu, huš, ikąš.

MOUNTAIN, *n.*, amaliami.

MOURN, *v. i.*, imiakša, kiimia.

MOUSE, *n.*, itahu.

MOUTH, *n.*, i. — OF RIVER, aziuti.

MOW, *v. t.*, itskiti.

MUCH, *adj.*, ahu. So —, hidika.

MUCUS, *n.*, plleta.

MUD, *n.*, tipia.

MUDGY, *a.*, tipiatsaki.

MULE, *n.*, apictia.

MULTIPLY, *v. t.*, ahuke, kiahuke.

MUSLIN, *n.*, mašiililiapi.

MY, *pron.*, ma, mata.

MYSELF, *pron.*, micki.

MYSTERIOUS, *adj.*, hopa.

MYSTERY, *n.*, hopadi, mahopa.

N.

NAIL, *n.*, uetsa-maictade, išäkicpu, šakiicpu, itsiicpu. — *v. t.*, dak-tade.

NAME, *n.*, dazi [nazi], odasa'ti.

NARROW, *adj.*, tsua, tsuadsi. — *v. t.*, kitsuake, tsuake.

NAUSEATE, *v. t.*, kikadéke.

NAUSEATED, *adj.*, kade, kadeti.

NAVEL, *n.*, itadelipa.

NEAR, *adv.*, atsa, dota, utikoa.

NEARER, *adv.*, dotadu [lotaru], ita-dotadu, itadotakoa.

NEARLY, *adv. (suffix)*, de.

NECK, *n.*, ampa. — LACE, maapi, maaliidulia.

NEEDLE.

NEEDLE, *n.*, matsito, adupátskada-mi.
 NEGRO, *n.*, mašísipiša.
 NEST, *n.*, ikiši, tsakakaikiši.
 NEW, *adj.*, hida. A — THING, *n.*, aduhida, maaduhida.
 NEXT, *adj.* — SUMMER, *n.*, ade-duk. — WINTER, madaduk.
 NIBBLE, *v. t.*, datskápi [latškápi].
 NICK, *n.*, adudakáptsi. — *v. t.*, dakáptsi.
 NIGHT, *n.*, maku, oktsi.
 NIGHTLY, *adv.*, makudu, oktsiadu.
 NINE, *num. adj.*, duetsapi.
 NINTH, *num. adj.*, iduetsapi.
 NINETEEN, *num. adj.*, alipiduetsapi [alipiluetsapi].
 NINETY, *num. adj.*, duetsapiapiti-ka.
 NIPPLE, *n.*, a'tsiicpu.
 NO, *adv.*, deša [nešats].
 NOON, *n.*, midimapedupahi.
 NORTH, *n., adj., adv.*, amašita, ama-sítakoa.
 NORTHERN-LIGHT, *n.*, apaliadalia.
 NOSE, *n.*, apa. — BRIDGE OF, apa-adušuka. — ROOT OF, apaheda-pi. — WING OF, apadaka.
 NOSTRIL, *n.*, apaaduhopi.
 NOT, *adv.*, ta, tats.
 NOTCH, *n., v.* See NICK.
 NOTHING, *n.*, deša, maodesa.
 NUMB, *adj.*, otshiami.
 NUMERAL, *n.*, makidumi.
 NUMERALS. See page —.
 NURSE, *v. i. and t.*, a'tsihi, a'tsi-hike.

O.

O, *int.*, u.
 OAK, *n.*, midakamicka [bidaka-wicka].

OWN.

OAR, *n.*, ilioki.
 OBESE, *adj.*, idipikša.
 OBLIQUELY, *adv.*, dumilia.
 OBTAIN, *v. t.*, dutse [rutse], dutsi.
 OCHRE, *n.*, amatsidi.
 ODOR, *n.*, aduiditsi, maaduiditsi, maiditsi.
 ODORATE, *v. t.*, iditsike, kiiditsike.
 ODOROUS, *adj.*, iditsi, iditsi matu.
 OFFICEE, *n.*, akumakikúa-matse-étsi.
 OIL, *n.*, tsada. — *v. t.*, kiitsatike.
 OLD, *adj.*, lie, lie. — MAN, *n.*, ita-kalie.
 ON, *prep., adv.*, aka.
 ONCE, *adv.*, iduétsadu.
 ONE, *n., adj.*, duetsa [luetsa].
 ONION, *n.*, mika'uti [bika'uti].
 ONLY, *adv.*, ta, tats.
 OPEN, *v. t.*, dušipi, duške, kiduši-pi.
 OPPOSE, *v. t.*, makia, kimákia.
 OPPOSITE, *adv.*, kuplieda.
 ORANGE-COLORED, *adj.*, tsidadsi.
 ORDER, *v. t.*, iske.
 ORDURE, *n.*, aduedi, pedi.
 ORION, *n.*, ickadami.
 ORNAMENT, *v. t.*, kipudsi, kipud-sike, kipuzike, mamadaki, pudsi, pudsike.
 OTHER, *adj.*, iha, ihats.
 OTTER, *n.*, midapóka [bidapoka].
 OUR, *pron.*, mata. OURS, mata-mae.
 OURSELVES, *pron.*, midoki [wiro-ki].
 OUT, *adv.*, atazikoa. To go —, *v.*, atadi.
 OUTSIDE, *n.*, atazi.
 OUTWARD, *adv.*, atazilia.
 OVER, *prep., adv.*, akoka, hakoka.
 OVERTURN, *v. t.*, kipa'te, pa'te.
 OWL, *n.*, hute, itákupe.
 OWN, *adj.*, mae, itamae.

PADLOCK.

P.

PADLOCK, *n.*, matäkiiisa.
 PAD-SADDLE, *n.*, matätsidaliooke.
 PAIN, *v. i.*, ade. — *v. t.*, adeke, kiadeke.
 PAINT, *n.*, ui. — *v. t.*, madaki.
 PAINTING, *n.*, mamadaki.
 PALATE, *n.*, akata.
 PALE, *adj.*, iliötaki, oliati.
 PALISADE, *n.*, midäkši.
 PAN, *n.*, midäkši. *See* FRYING-PAN.
 PANTALOONS, *n.*, itadsi, mašiitadsi.
 PARCH, *v. t.*, adaliake, kiadaliake, kiadapapike.
 PARCHED, *part.*, adalia.
 PARE, *v. t.*, datskipi [latskipi].
 PARFLÈCHE, *n.*, dalipitsoki.
 PARFLÈCHE-CASE, *n.*, mäkiiši.
 PART, *n.*, adalipi, kauštaalipi, maadalipi, tsu, tsuta, tsutaka.
 PASS, *v. t.*, itsauzie, mäkiniaakada-ha, mäkimakadahatidie, oda.
 PASTE, *n.*, maikaditskapa. — *v. t.*, kikaditskapake.
 PATH, *n.*, adi [ari].
 PAUNCH, *n.*, kihia.
 PAWNEE INDIANS, *n.*, tšešadolipaka.
 PEA, *n.*, amazi.
 PEBBLE, *n.*, mi'kaza.
 PEG, *n.*, maitade.
 PELICAN, *n.*, apašaki.
 PELT, *n.*, dalipi, odalipi.
 PEN, *n.*, úetsa-maíakakaši.
 PENCIL, *n.*, maiakakaši, maimadaki.
 PENDANT, *n.*, maitsimua.
 PEOPLE, *n.*, dolipaka.
 PERFORATE, *v. t.*, hopike, kihopike.

POKE.

PERFORATED, *adj.*, ho'pi, hopits.
 PERFUME, *n.*, adujitsitsäki, maa-duiditsitsäki.
 PERSPIRE, *v. i.*, tsameate (tsaweatels.)
 PERSUADE, *v. t.*, kadätsike (kara-tsike), kikadatsike.
 PESTLE, *n.*, maepaka, mepaka.
 PETRIFY, *v. t.*, kinu'ke.
 PHLOX, *n.*, pedetskaitaaipiša.
 PHYSICIAN, *n.*, maší-hopa, matse-hopa.
 PICK, *v. t.*, kidakapi.
 PICTURE, *n.*, mamadaki [mawa-daki.]
 PIECE, *n.*, adalipi.
 PILLOW, *n.*, dalikiši, ódakšisi.
 PILLOW-CASE, *n.*, dalikišiši [nałikišiši].
 PIN, *n.*, matsito-utipoadui.
 PINCERS, *n.*, maidutskapi.
 PINCH, *v. t.*, datskäpi, dutskäpi.
 PINE, *n.*, maatsi, watsi.
 PINK, *adj.*, hiisi-ámahu-liota.
 PIPE, *n.*, ikipi. — STEM, ikipihu-pa.
 PITCHFORK, *n.*, mika'ídutsi.
 PLACE, *n.*, kuadu, šedu (¶ ¶ 47, 50). — *v. t.*, kiamahokake, keduša, pataki.
 PLAIN, *n.*, teduti [terútiš].
 PLANT, *v. t.*, amaoze. — *n.*, a-maa.
 PLATE, *n.*, matäki.
 PLAY, *v. i.*, mäkia, midaliaticke.
 PLAYING-CARDS, *n.*, maimäkieke, mašiitaimäkieke.
 PLEIADES, *n.*, ickalialiuia.
 PLUCK, *v. t.*, dukiti, kidukiti.
 PLUM, *n.*, makata. — TREE, makataa.
 PLUME, *n.*, matsliokj, oki.
 POINT, *n.*, icpu.
 POISON-VINE, *n.*, mailiaka.
 POKE, *v. t.*, dutati.

POLISH.

POLISH, *v. t.*, kitsatike, tsatike. — *n.*, maikitsatike.

POMME-BLANCHE, *n.*, ahi'.

POOR, *adj.*, adiasadsi, liadali.

POPGUN, *n.*, miduliale.

POPLAR, *n.*, midahádsi-pákpákši.

POPLITEAL SPACE, *n.*, idikalia.

PORCUPINE, *n.*, apadi. — QUILLS, apadihi.

POST, *n.*, atutikoaptsa, aduiptsi, iptsia, iptsi.

POT, *n.*, midália [bidalia].

POTATO, *n.*, kakša, maítakakša.

POUCH, *n.*, iši, opeisi.

POUR, *v. t.*, palue, katike.

POWDER, *n.*, midátsapi. — HOEN, midátsapiiši.

PRAIRIE, *n.*, amaadatsa, teduti.

PRAIRIE-HEN, *n.*, tsitska [sitska].

PREGNANT, *adj.*, edi-ictia.

PRESENTLY, *adv.*, itekoahi, itekoahiduk.

PRESS, *v. t.*, datati, dutäpi, dutskäpi.

PRETTY, *adj.*, ite, tsäki.

PRICE, *n.*, iması.

PRICKLY, *adj.*, lialia.

PRICKLY PEAR, *n.*, pätskidia.

PROTRUDE, *v. t.*, kiptsuti, ptsuti.

PSORALEA, *n.*, ahi', ahi'mika.

PULL, *v. t.*, dukidi.

PUMA, *n.*, itupajictia.

PUMPKIN, *n.*, kakui-ictia.

PUNCH, *v. t.*, patskäpi.

PUNCTURE, *v. t.*, kipäkade, pakade.

PUPIL, *n.*, išta-adušipiša.

PUP, *n.*, mašuakaza.

PURULENT, *adj.*, itudi.

PUSH, *v. t.*, adakide, pákide, kia-dakide.

Q.

QUADRANGLE, *n.*, adupahí-topa.

REED.

QUARTER, *n.*, adukitopake. — *v. t.*, kitopahéke, topahéke, topake.

QUENCH, *v. t.*, kátsi.

QUICK, *adj.*, liatataki, sidiši.

QUICKEN, *v. t.*, sidišike.

QUIET, *v.*, tsäkihamak.

QUILL, *n.*, apadi, apadihi, išu, kamickišu, matshoki, oki.

QUIVER, *n.*, maitaisi.

R.

RABBIT, *n.*, itäki, itäkšipiša.

RACE, *v. t.*, tidieke, mäkiatidieke.

RAIN, *n.*, v., liade, liadets.

RAINBOW, *n.*, midiapoka.

RAISE, *v. t.*, dubi, kidubi.

RAISIN, *n.*, mašipiša.

RAKE, *n.*, maikiduliquid. — *v. t.*, kiduliaide.

RANCID, *adj.*, puadé.

RAPID, *adj.*, liatataki.

RAPIDLY, *adv.*, liatataka, liatata-kaha.

RAT, *n.*, itahuictia.

RATTLE, *v. i.*, liamua [habua]. — *v. t.*, liamuake, kiliamuake.

RATTLESNAKE, *n.*, adutsidiamatu.

RAVEN, *n.*, adiša, pedetska.

RAVINE, *n.*, amadaktsäki, amaadulakupi, datipi.

RAW, *adj.*, tsa. — HIDE, *n.* See PARFLÈCHE.

RAZE, *v. t.*, dutsiti [rutsiti], kidutsiti.

RAZOR, *n.*, maídakakiti.

RECEPTACLE, *n.*, ioki, iope iši, maioki, maiope, maiši.

RED, *adj.*, hiši.

REDDISH, *adj.*, hišadsi, hišiši.

REDDEN, *v. t.*, hišike, kihišike.

REDDENING, *part.*, kihišišadui.

REED, *n.*, pupu.

REFLECTION.

REFLECTION, *n.*, idahilihi.
 REFUSE, *v. t.*, itsa.
 RELATION, *n.*, itadolipaka.
 RELEASE, *v. t.*, duša, duše, kahe.
 REMEMBER, *v. i.*, kądami, kikąda-mi.
 REMIND, *v. t.*, kądamike, kikąda-mike.
 REPTILE, *n.*, mapokša.
 RESEMBLE, *v. t.*, kike. *See ALIKE.*
 RESOLUTE, *adj.*, da'tatsoki (na'ta-tsoki).
 RETURN, *v. t.*, kiku.
 RIB, *n.*, duta.
 RIBBON, *n.*, mapidalipa.
 RIDDLE, *v. t.*, kihō'pike.
 RIDE, *v. t.*, kidie, kidumahitatidie.
 RIDICULE, *v. t.*, uati, uatikša.
 RIGHT, *n.*, idapa. — *adv.*, idapalia, idapakoa.
 RIND, *n.*, aduaka, aduiši.
 RING, *n.* *See FINGER-RING.* — *v. i.*, tamua.
 RIPE, *adj.*, oti. — *v. t.*, kiotike, otihe, otike.
 RISE, *v. i.*, ate, iduhi.
 RIVER, *n.*, azi. *See MOUTH and SOURCE.*
 ROAD, *n.*, adi.
 ROAST, *v. t.*, hatsite.
 ROBE, *n.*, dalipi, itasi, masi, miteodalipi.
 ROCK, *n.*, mi'.
 ROCK, *v. t.*, dakudsi, liakahe, kida-kudsi.
 ROIL, *v. t.*, midišake.
 ROLL, *v. t.*, dumudsi, pamudsi; kaki; ukaki.
 ROOF, *n.*, atidutidu.
 ROOT, *n.*, uti.
 ROPE, *n.*, ašu, matalipi.
 ROSE, *n.*, mitskapa. — BUSH, mitskapaa. — FLOWER, mitskapaaodakapaki.
 ROTTEN, *adj.*, pua, puats.

SCORCH.

ROUGE, *n.*, iteui.
 ROUND, *adj.*, kakilii. — NEARLY, kakilide. — TO MAKE, *v.*, kakiliike, kikakiliike.
 ROUSE, *v. t.*, itsihe.
 ROW, *v. i.*, lioki (malioki, dahoki).
 ROW, *n.* IN A —, daktsike, ki-daktsike.
 RUB, *v. t.*, kipakiši, kipalitue.
 RUFFLE, *n.*, adupidie. — *adj.*, pi-die. — *v. t.*, pidieke, kipidieke.
 RUMEN, *n.*, kiliaadupidalipa.
 RUN, *v. i.*, tidie, mąkiatidie.

S.

SACRED, *adj.*, hopa, hopáts.
 SAD, *adj.*, liemikša.
 SADDLE, *n.*, dalioke.
 SAGE, *n.*, iliokatäki, ulimaduti.
 SAGE-HEN, *n.*, tsitskaictia.
 SALERATUS, *n.*, madaliapiikida kapuši.
 SALT, *n.*, amaliota.
 SAND, *n.*, puliaki. — BAR, puliaki-ate.
 SAPLING, *n.*, aduokipadi.
 SATIATE, *v. t.*, liapatike, kiliapä.
 SATISFY, *v. t.*, tike.
 SATIATED, liapati, liapatikša.
 SATURATE, *v. t.*, kiadatskuike.
 SAW, *n.*, midišapati.
 SAT, *v. t.*, ide, heduts, heidekime.
 SCABBARD, *n.*, midišiši.
 SCALD, *v. t.*, otihe.
 SCALDED, *part.*, oti, otits.
 SCAR, *n.*, adueta [erueta].
 SCARED, *adj.*, liopäši.
 SCARLET, *adj.*, hiši, hiši-ká'ti.
 SCENT, *n.*, aduiditsi, aduiditsitsaki, akuiditsitsäki. — *v. t.*, iditsike, iditsitsäkike, kiiditsitsäkike.
 SCISSORS, *n.*, maitskiti.
 SCORCH, *v. t.*, adapapi, adapapike.

SCRAPe.

SCRAPe, *v. t.*, hatsa, kidakakiti.
 SCRATCH, *v. t.*, kae, ke, kike ; ada-
 kapi.
 SEAM, *n.*, adukikaki.
 SEASON, *n.*, kadu. IN A —, *adv.*,
 kadudu.
 SEAT, *v. t.*, amakike, kiamakike.
 SECOND, *adj.*, idopa.
 SECONDLY, *adv.*, idopadu.
 SEE, *v. t.*, ika (¶ 201), ąktsiša-.
 SEED, *n.*, adutsua.
 SEEK, *v. t.*, kidi, kikidi.
 SEIZE, *v. t.*, adalielii.
 SERVICE-BERRY, *n.*, matsutapa.
 SET, *v. i.*, imalipi.
 SEVEN, *adj.*, șapua. — TH, ișapua.
 SEVENTEEN, *adj.*, alpișapua.
 SEVENTY, *adj.*, șapuapitika.
 SEVER, *v. t.*, adatsąki, dutsąki.
 SEW, *v. t.*, kikaki.
 SHABBY, *adj.*, kuti.
 SHAD-BUSH, *n.*, matsutapaa.
 SHADE, *n.*, dalii, dalili. — *v.*,
 aduoktsihe.
 SHADOW, *n.*, aduoktsi.
 SHAKE, *v. t.*, liakahe; adato'ti,
 dakato'ti, 'kiadato'ti, kipato'ti,
 etc.
 SHALLOW, *adj.*, liepi, liepikša.
 SHAME, *v. t.*, itadike, kiitodike.
 SHARP, *adj.*, șptse.
 SHAVE, *v. t.*, dakakiti, kidakakiti.
 SHAWL, *n.*, maśidaliami.
 SHE, *pron.*, i, še.
 SHEAR, *v. t.*, datskiti.
 SHELL, *v. t.*, dašie, daliade.
 SHEEP, *n.* See BIGHORN.
 SHIELD, *n.*, midaki.
 SHINE, *v. i.*, amaliati, kaditska.
 SHIRT, *n.*, matsé-itulii.
 SHIVER, *v. i.*, dada.
 SHOAL, *n.*, aduliepi, maaduliepi.
 SHOE, *n.*, hupa, itapa.
 SHOOT, *v. t.*, di, tadatodi, ualipi.
 SHORE, *n.*, midideta.

SLOW.

SHOFT, *adj.*, padui, padopi, padopidi.
 SHORTEN, *v. t.*, paduike, kipaduike.
 SHORTENING, *part.*, paduadui, ki-
 padopadui.
 SHOT, *n.*, adupadui-kadista.
 SHOULDER, *n.*, idašpa.
 SHOULDER, *v. i.*, idašpakipe.
 SHOVE, *v. t.*, kipkidi, kiptsuti,
 pakidi.
 SHOVEL, *n.*, amaidališc.
 SHOW, *v. t.*, atehe, ateheke.
 SHUT, *v. t.*, kipataki, mąkipataki.
 SICK, *adj.*, ilioade.
 SIDE, *n.*, adupatska, tsu, tsuta.
 SIGH, *v. i.*, idialii, kiidialii.
 SILVER, *n.*, uetsaliótaki.
 SINEW, *n.*, matsa, matsuapakisi.
 SING, *v. i.*, pahi, kipahi.
 SINK, *v. i.*, tsipike. — *v. t.*, tsipike,
 kitsipike.
 SIRIUS, *n.*, ickadehi.
 SISTER, *n.*, idu, iku, itakisa, itaku,
 itamia. — IN-LAW, uaka.
 SIT, *v. i.*, amaki, kiamaki.
 SIX, *num. adj.*, akama.
 SIXTH, iakama.
 SIXTEEN, *adj.*, alpiakama.
 SIXTY, *adj.*, akamaapitika.
 SKATE, *n.*, maidaktsadake. — *v.*,
 i., daktsadake.
 SKEWEE, *n.*, maipatsa'ti.
 SKIFF, *n.*, midamatii.
 SKIN, *n.* See PELT and ROBE.
 SKULL, *n.*, atúhidu.
 SKUNK, *n.*, lioka.
 SKY, *n.*, apalii.
 SLED, *n.*, maidutsada, midamaidu-
 tsada.
 SLEEP, *v. t.*, hami, hamikša, hi-
 dami.
 SLEEPY, *adj.*, hamicti, hidamicti,
 holioi.
 SLIDE, *v. i.*, dutsada, kidutsada.
 SLOW, *adj.*, šua.

SLOWLY.

SLOWLY, *adv.*, hopa, šua, šuaha.
SMACK, *v.*, datsope.
SMALL. *See LITTLE*. — **POX**, maliaka.
SMART, *v. i.*, hašiši, kihašiši.
SMASH, *v. t.*, dakata [nakata], ualipi.
SMELL, *n.*, maaduiditsi, maiditsi. — *v. t.*, mupi. — *v. i.*, iditsi.
SMOKE, *n.*, *v. i.*, pie, piekša. — *v. t.*, opehi.
SMOOTH, *adj.*, tsutsute. — *v. t.*, kipkite, kitsutsutike, pakiti.
SMOOTHING-IRON, *n.*, maikipkiti, maituliikipkiti.
SNAG, *n.*, midaicpati.
SNAIL, *n.*, maišpadumidi.
SNAKE, *n.*, mapokša.
SNAP, *v. i.*, adatālipi.
SNEEZE, *v. i.*, halipi, kihalipi.
SNOW, *n.*, ma'pedetskištapedi. — *v. i.*, ma'pi, ma'pits.
SNOW-BIRD, *n.*, madadaka.
SNUFF, *n.*, maihalipi.
SOAP, *n.*, maitidušuki [maitirušuki.]
SOCKET, *n.*, ioki, maióki.
SOFT, *adj.*, tapa.
SOFTEN, *v. t.*, tapake.
SOIL, *v. t.*, kiawatsakike, kiiliatsakike, kitsadatsakike, *etc.*
SOILED, *adj.* *See DIRTY*.
SOLDIER, *n.*, akumakikua, masi"/. akumakikúa.
SON, *n.*, idisi.
SONG, *n.*, makipahi.
SOON, *adv.*, itekoahiduk.
SORE. *See SCAR*. — *v. i.*, ade, hašiši.
SOUP, *n.*, hupa.
SOUR, *adj.*, adui. — *v. t.*, aduike.
SOURCE, *n.*, aziicpu.
SOUTH, *n.*, *adv.*, umata, umatalia, umatakaoa, umatata.
SOW, *v. t.*, amaoze.

STOMACH.

SPAN, *n.*, itakidakahe, šakiitakida-kahe.
SPAN, *v. t.*, kidakahe.
SPILL, *v. t.*, adaliu, liu, palive.
SPIRIT, *n.*, dalii, idalii, dokidahi.
SPIT, *v.*, aksue, kiakšue, sue.
SPOILING, *part.*, išiadui, kiišiadui.
SPONGE, *n.*, midiidaliupi, maimidi-pike.
SPOOL, *n.*, midaiapi.
SPOON, *n.*, azi, azidelii, azišipiša, aziuetsa.
SPOTTED, *adj.*, puži.
SPREAD, *v. t.*, dakahe, kidulia.
SPRING, *n.*, maha.
SPRING, *v. i.*, dutsiši, kidutsiši.
SPIRINKLE, *v. t.*, duto'ti, kiduto'ti.
SPROUT, *n.*, aduišamike. — *v. i.*, apadi, išamike.
SQUARE, *n.*, adupalitopá.
SQUAW, *n.*, mia, amakadolipáka-mia.
SQUEAL, *v. i.*, däki [näki].
SQUEEZE, *v. t.*, datati, datapi, dutskapi, dutskati, kídatati, kídatapi, kidutsati.
QUINT-EYED, *adj.*, ištaduta.
SQUIRT, *v. t.*, datskati.
STAIN, *v. t.* *See SOIL*.
STAR, *n.*, icka.
STARVE, *v. t.*, kiadiitike, kiliada-liké, kiliadaliikšake.
STEAL, *v. t.*, ašadi.
STEAM, *v. i.*, pue. — **BOAT**, matišiša.
STEEP, *adj.*, daliapseši.
STEM, *n.*, aduhúpa, hupa.
STENCH, *n.*, aduiditsiišia.
STERNUM, *n.*, imäkidu.
STICK, *n.*, midakaza. — *v. t.*, datsa'ti, kidatsa'ti, kipakade, pakade, patsa'ti. *See ADHERE*.
STING, *v. t.*, hašišike, kihašišike.
STINK, *v. i.*, iditsiišia.
STOMACH, *n.*, kilia.

STONE.

STONE, *n.*, mi', mi'kaza.

STOP, *v.*, haka'ta, liaka'tibe, kilia-ka'tike, opšaša.

STOPPLE, *n.*, iapati, maiapati.

STOVE, *n.*, úetsa-aduua.

STORE, *v. t.*, kiduša.

STORE-ROOM, *n.*, adukiduša, ma-adukiduša.

STRAIGHT, *adj.*, tsamutsi [tsawu-tsi].

STRAIGHTEN, *v. t.*, tsamutsike, tsamutsihe, kitsamutsike. — ING, part., tsamutsadui.

STRANGLE, *v. t.*, dutskiti.

STRAWBERRY, *n.*, amaaliokoa.

STRENGTHEN, *v. t.*, itsiike, kiitsi-ike.

STRIKE, *v. t.*, diki.

STRIPE, *v. t.*, lialiike, kilialiike, ki-puzike, puzike.

STRIPED, *adj.*, puzi.

STRONG, *adj.*, itsii, itsiits.

STROUDING, *n.*, akubiši.

STURGEON, *n.*, muapadelii.

SUBORDINATE, *n.*, maiške.

SUCK, *v. t.*, a'tsihi, datsuki.

SUCKLE, *v. t.*, a'tsibike.

SUGAR, *n.*, matsikoa (*fr.* tsikoa).

SULTRY, *adj.*, adekša.

SUMMER, *n.*, ade, maade.

SUN, *n.*, midi [bidi], mapemidi. — RISE, midiate. — SET, midii-malipi.

SUNDAY, *n.*, mapehopa.

SUNFISH, *n.*, muatsukoa.

SUPPORT, *v. t.*, ąksie, kiąksie, oki.

SURFEIT, *v. t.*, kiliapatiike, kiliapą-tikšake.

SURROUND, *v. t.*, ialialia, oki, op-tsati.

SURVEY, *v. t.*, ama kikiški.

SWALLOW, *n.*, amašodiša.

SWALLOW, *v. t.*, kipe, pe.

SWEET, *adj.*, tsikoa.

TEN.

SWEETEN, *v. t.*, ketsikoake, tsiko-ake.

SWELL, *v. i.*, kipuake, puadui.

SWELL, TO CAUSE TO, *v. t.*, kipu-ake, puake.

SWELLING, *n.*, adupua. — part., kipuadui, puadui.

SWIM, *v. i.*, midididi [bidiniri].

SWING, *n.*, maikidakudsi. — *v. t.*, dakudsi, kidakudsi.

SWOLLEN, *adj.*, pua, puąts, katsuka.

SWORD, *n.*, midiši.

SYRINGE, *n.*, maidatskati.

T.

TAIL, *n.*, icpe, tsita.

TAINTED, *adj.*, puade.

TAKE, *v. t.*, dutse, kidutse, kuts. — BACK, kudsi. — DOWN, du-lipi, kidulipi.

TALE, *n.*, mazi.

TALK, *n.*, aduide, ide. — *v. i.*, ide.

TALL, *adj.*, hatski, maku.

TALLY, *v. i.*, dakaptsihe [nakaptsi-de].

TANGLED, *adj.*, šikia, šipe.

TAPEERING, *adj.*, tsobi, tshuahe.

TASSEL, *n.*, okiicpu.

TASTE, *v. t.*, kikiški.

TATTOO, *v. t.*, pi, kipi.

TATTOOING, *n.*, pi, adupi.

TAWNY, *adj.*, šidi. — TO MAKE, *v. t.*, šidiike, kisidiike.

TEA, *n.*, midapa [bidapa].

TEAR, *v. t.*, adalieše, dalieše [la-], dulieše, dukapi, kiadalieše, kidu-lieše, etc.

TEARS, *n.*, ištamida.

TEDIOUSLY, *adv.*, hopa.

TELL, *v. t.*, kime.

TEMPLE, *n.*, atihopá.

TEN, *num. adj.*, pitika. TENTH, ipi-tika.

TENTHLY.

TENTHLY, *adv.*, ipitikadu.

TENDON, *n.*, akazi.

TENT, *n.*, atitsuahé, mašiili ati.

TEPID, *adj.*, šakapi. — TO MAKE, šakapike.

TERRIFIED, *part.*, hopaši, kihopashi.

TERRIFY, *v. t.*, hopašike, kihopashi-ke.

THAT, *pron.*, hidu, ku, kua, kutsa-ki, še, šetsäki.

THEE, *pron.*, di [ni].

THEFT, *n.*, maašadi.

THEIRS, *pron.*, itamae. *See* ¶ 122.

THEMSELVES, *pron.*, hidoki.

THEN, *adv.*, šedu [sera].

THERE, *adv.*, hiduka, kuadu, šedu, šekoa. — ARE, *v.*, matu.

THICK, *adj.*, tačsi, titsi, titsikša.

THICKEN, *v. t.*, tačsike, titsike, ki-tačsike, kititsike.

THICKENING, *part.*, tačsadui, titsa-dui, kitatsadui, kititsadui.

THICKISH, *adj.*, tatsadsi.

THIN, *adj.*, liapi; liadali.

THINK, *v. i.* and *t.*, idie.

THIRD, *num. adj.*, idami [inawi].

THIRSTY, *adj.*, udsi.

THIRTY, *num. adj.*, damiapitika.

THIRTEEN, *num. adj.*, alipidami.

THIS, *pron.*, bidi. — MUCH, *adv.*, hidika, hidikats. — PLACE, hidikoa.

THOU, *pron.*, da, di.

THOUSAND, *num. adj.*, pitikictia-akakodi.

THEREAD, *n.*, maikikaki.

THREE, *num. adj.*, dami [nawi].

THROAT, *n.*, doti [loti].

THROUGH, *prep.*, *adv.*, dumatadu.

THROW, *v. t.*, iše, kipatike, patihe.

THUMB, *n.*, šakita.

THUNDER, *n.*, tahu, tahuidaka.

THUS, *adv.*, hidise, kua.

TICK, *n.*, uąkitatsi.

TICKLE, *v. t.*, šašukihe.

TWENTY.

TIE, *v. t.*, dutskiti.

TIRE, *v. t.*, dahika'tike, kidahika'-tike.

TIRED, *adj.*, daheha'ti.

To, *prep.*, lia, ka.

TOBACCO, *n.*, ope. — BAG, opeishi.

TO-DAY, *n.*, *adv.*, hidi-mape.

TOE, *n.*, itsiadutsamihe.

TOGETHER, *adv.*, apika, ikupa.

TO-MORROW, *n.*, *adv.*, ataduk [ata-ruk].

TONGUE, *n.*, dezi.

TO-NIGHT, *n.*, hidi-oktsi, makuduk, oktsiaduk.

TOOTH, *n.*, i, iša, hi.

TOP, *n.*, iepu.

TORN, *part.*, daheši, duliéše, pakapé.

TOSS, *v. t.*, liamike, kiliamike.

TOTEM, *n.*, daki.

TOUGH, *adj.*, kamicka.

TOWARD, *prep.*, lia, ta, dotalia.

TOWEL, *n.*, maikipakiši. *See* ¶ 44.

TRADE, *v. i.* *See* BUY.

TRADER, *n.*, akunaíhu.

TRAIL, *n.*, adi.

TRAMP, *v. i.*, dakatali.

TRAMPLE, *v. t.*, adatapi, adatehe.

TRANSPARENT, *adj.*, delii.

TRAP, *n.*, itipe, maitipe, maikiku.

TRAVELLING-PARTY, *n.*, dadi.

TREMBLE, *v. i.* *See* SHIVEE.

TRIANGLE, *n.*, adupaliidami.

TRULY, *adv.*, ka'ti.

TRY, *v. t.*, maihe [waihe].

TUBER, *n.*, kakša.

TUCK, *v. t.*, opaša, opašaku.

TUMOR, *n.*, adupua.

TURBID, *adj.*, midiša.

TURN, *v. t.*, dumidi, dumilia, ka-take.

TURNIP, *n.*, ahi'.

TURTLE, *n.*, matália.

TWELVE, *num. adj.*, alipidopa.

TWENTY, *num. adj.*, dopapitika.

TWICE.

TWICE, *adv.*, dopa, dopatsakoa.
 TWILIGHT, *n.*, ha'pešede.
 TWINKLE, *r. i.*, kaditska.
 TWIN, *n.*, dakadutska [nakalu-].
 TWIST, *r. t.*, adamidi, dumidi, ki-dumidi, pamidi.
 Two, *num. adj.*, dopa [nópats].

U.

UDDER, *n.*, a'tsi.
 UGLY, *adj.*, išia, itešia.
 UNCLE, *n.*, ate, itadu.
 UNDER, *prep.*, miktakoa [wikta-].
 UNDERSTAND, *v. t.*, eke.
 UNFOLD, *v. t.*, dakatihé.
 UNITE, *v. t.*, kiikupake, kidué-tsake.
 UNTIE, *v. t.*, dašipi, dušipi, dutšipi, kidutšipi.
 UPLAND, *n.*, amaadatsa.
 UPON, *prep. adv.*, akoka.
 UPRIGHT, *n.*, aduipts̄i.
 •UPSET, *v. t.*, adaline, liue.
 URSA MAJOR, *n.*, ickašapua.
 Us, *pron.*, mido [miro, wido].

V.

VALLEY, *n.*, amaliakupi.
 VALUE, *n.*, imaši.
 VAPOR, *n.*, pue.
 VARNISH, *n.*, maikitsatike.
 VENISON, *n.*, tsitatäki idukšiti.
 VENUS, *n.*, ickaictia.
 VERMILION, *n.*, ui, iteui.
 VERY, *adv.*, ka'ti.
 VEST, *n.*, mapatópe.
 VILLAGE, *n.*, ati, ati abu.
 VINE, *n.*, mašipišaa.
 VIOLIN, *n.*, mašítamakipahi.
 VIRGINIA CREEPER, *n.*, mahopamiaitamatsua.
 VISIT, *v. t.*, uzie, kiuzie, midedi.

WHISKEY.

VOMIT, *v. i.*, kade.
 VORACIOUS, *adj.*, adiitikša.

W.

WAGON, *n.*, midaikaki.
 WAIST, *n.*, hedapi.
 WAIT, *v. i.*, haka'ta.
 WAKEN, *v. t.*, itsihe.
 WALK, *v. i.*, dide. *See GAIT.*
 WAR, *n.*, makimäkia.
 WARM, *adj.*, ade, tsame.
 WAR-PARTY, *n.*, matsedidi.
 WARPING, *part.*, kišakupadui, ša-kupadui.
 WARRIOR, *n.*, akumakikua.
 WASH, *v. t.*, dušuki, dutskiši, kidušuke, kidutskisi.
 WASHING, *n.*, makidutskiši.
 WASP, *n.*, mapatskakiditi.
 WATCH, *n.*, midiikikiški [bidi-].
 WATER, *n.*, midi. — *v. t.*, midibike.
 WATERY, *adj.*, miditsi.
 WAVE, *n.*, mididáhiši [bididáhiši].
 WAVE, *v. t.*, pato'ti.
 WE, *pron.*, ma, mi, mido, midoki.
 WEARILY, *adv.*, hopa.
 WEASEL, *n.*, utsitsa.
 WED, *v. t.*, uahe.
 WEDGE, *n.*, mitsi.
 WEEP, *v. i.*, imia, ištamidi pati.
 WEIGH, *v. t.*, kikiški.
 WEIGHT, *n.*, maikikiški.
 WELL, *adv.*, tsäkihe.
 WEST, *n., adj., adv.*, patsati, patsatikoa. — WARD, patsatilia.
 WET, *adj.*, adatskui. — *v. t.*, adätskuike, kiadätskuike.
 WHAT, *pron.*, tapa, taka, takada, to.
 WHEN, *adv.*, tuakaduk, tuakašedu.
 WHEEE, *adv.*, to, todū [toru], toka.
 WHICH, *pron.*, tapa, tape.
 WHIP, *n.*, iki. — *v.*, diki.
 WHISKEY, *n.*, midiadui [bidialui].

WHISPER.

WHISPER, *v. i.*, tsitside.

WHISTLE, *n.*, ikozi. — *v.* kozi.

WHITE, *adj.*, atäki, ihotaki, ohiati.
— MAN, *n.*, maši.

WHITEN, *v. t.*, iliotäkike, kiataki-
ke, etc.

WHITE-WASH, *n.*, atiipkiti.

WHITHER, *adv.*, tapata, toka, tokta,
tota.

WHO, *pron.*, tape.

WHOLE, *adj.*, kakaheta.

WHOSE, *pron.*, tapeta, tapeita, ta-
pétamae.

WHY, *adv.*, toše.

WIDE, *adj.*, šoki.

WIFE, *n.*, itadamia, ua.

WILD, *adj.*, idapudi.

WILLOW, *n.*, maliuliša, midahadsi.

WIND, *n.*, hutsi.

WINDOW, *n.*, maikika.

WING, *n.*, icpa.

WINK, *v. i.*, istaliulii.

WINTER, *n.*, mada, tsidie. *See*
LAST and NEXT.

WITH, *prep.*, api, apika, ikupa.

WOLF, *n.*, motsa [botsa], tšeša.

WOLF-BERRY, *n.*, mašukaakšu.

WOMAN, *n.*, mia, miakaza.

WOOD, *n.*, mida [bida].

WORK, *v.*, dahe, kikša.

WORM, *n.*, hupaakuikutski, mapo-
kša.

WORMWOOD, *n.*, iliokatäki-akuši-
piša.

YOURSELVES.

WORSE, *adj.*, išia-itaókakoa.

WOUND, *n.*, aduu, aduakšaki, oda-
kšake. — *v. t.*, u, dakšaki, duka-
pi, idalipi, kidaksaki, kidukapi.

WRAP, *v. t.*, pudsike.

WRINKLE, *v. t.*, hipike, kilipike.

WRINKLED, *adj.*, liipi, hipits.

WRIST, *n.*, ikuti.

WRITE, *v. i.*, ąakakäši.

WAITING, *n.*, maškakäši.

Y.

YARDSTICK, *n.*, maikutski.

YAWL, *n.*, midamati.

YAWN, *v. i.*, ida.

YE, *pron.*, dido [niro].

YEAR, *n.*, mada. *See* WINTER.

YEAST, *n.*, maahapiikidakapuši.

YELLOW, *adj.*, tsi, tsidi. — ISH,
tsidadsi. — DYE, *n.*, itsidike.
— TO MAKE, *v.*, kitsidike, tsidi-
ke. — TURNING TO, tsidadui.

YES, *adv.*, e, hao.

YESTERDAY, *n.*, húdišedu.

YONDER, *adv.*, oka.

YOU, *pron.*, da, di [na, ni].

YOUNG, *n.*, daka, idaka. — MAN,
šikaka. — WOMAN, miakaza.

YOUR, *pron.*, di, dita.

YOURS, *pron.*, ditamae [nitawaets].

YOURSELF, *pron.*, dicki.

YOURSELVES, *pron.*, didoki.

